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# THE WAY OF THE WHITE FIELDS IN RHODESIA

A SURVEY OF CHRISTIAN ENTERPRISE IN NORTHERN  
AND SOUTHERN RHODESIA.

By

Edwin W. Smith

Author of "*The Golden Stool*"; "*Robert Moffat, one of God's Gardeners*";  
"*The Christian Mission in Africa*"; "*A Handbook of the Ila Language*," etc.  
Part Author of "*The Ila-speaking peoples of Northern Rhodesia*."

" Mine eyes have seen—My God I glorify!  
Mine eyes have seen—Trust me! I would not lie.  
Nay, trust me not, my tidings prove and try!  
As you would see, come the same way as I—  
Way of the white fields where the sheaves we tie—  
Come!"

ARTHUR SHEARLY CRIPPS.

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## FOREWORD

**A**S in previous volumes of the *World Dominion Survey Series*, this survey of the two Rhodesias attempts to describe briefly and clearly the situation as viewed from the standpoint of the Kingdom of God.

We hope that the whole of Africa\* will soon be completed in this way, and a very accurate idea obtained of the needs of that great continent and the extent of the Unfinished Task.

The Rev. E. W. Smith has given in this volume a very thorough presentation of the situation in Northern and Southern Rhodesia. The conclusions arrived at are of great importance. The problem of overlapping still exists in spite of the need of great masses of unreached people. It is pointed out that the number of Societies is sufficient, but that the work of each needs to be very greatly extended and developed if the fields for which they are responsible are to be evangelized. The author is impressed with "the magnitude of the task which remains to be done," and emphasizes the fact that "not less, but more arduous prosecution of the task" is called for.

As shown in the Appendices, both in Southern and in Northern Rhodesia the Missions are at work among all the larger tribes. Since the position of the out-stations cannot be determined, it is not possible to show the extent to which some of the smaller tribes are being reached. That they are neglected, in certain instances, seems certain.

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\* Volumes on Africa already published in the *World Dominion Survey Series*: "The Land of the Vanished Church"—A Study of North Africa, 2s.; "A Great Emancipation"—A Missionary Survey of Nyasaland, 1s. (with Government map, 4s.); "Nigeria"—The Land, the People and Christian Progress, 3s. 6d., or 5s.; "An Eastern Palimpsest"—Turkey, Syria, Palestine, Transjordan, Egypt, 2s. 6d.; "Light and Darkness in East Africa," 3s. 6d., or 5s.

## AUTHOR'S PREFACE

**I**N 1902, as I stood on the Nanzela Mission in Northern Rhodesia, I had no neighbour on the west nearer than the French Mission, two hundred miles away; on the north none nearer than the Garenganze Mission in Belgian Congo, four hundred miles away; on the south none nearer than the French Mission at Victoria Falls, a hundred and eighty miles away; and on the east none nearer than the Dutch at Madjimoyo, five hundred miles away. The great extensions of missionary enterprise in Northern Rhodesia, as sketched in this book, have taken place in the last twenty-five years. In Southern Rhodesia the greater part of the work is older, but not much. These have been wonderful years for the Kingdom of God.

To gather the facts for the purpose of this Survey has been an interesting task, though a somewhat laborious one. They have been taken from various Reports and other sources. I am sorry that I have not reached the completeness at which I aimed. I can only say that I have done my best. I shall be grateful if correspondents will point out mistakes and supply omissions.

Of the many friends who have supplied information and helped me in many other ways, I must thank especially the Rev. A. S. Cripps, the Bishop of Northern Rhodesia, the Rev. J. R. Fell, and the Rev. John White, who read through my manuscript, saved me from some blunders, and made suggestions which I have been glad to adopt. They are, of course, not responsible for any of my statements—indeed Mr. Cripps objects to some of my judgments.

EDWIN W. SMITH.

Enstone,  
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Walton-on-Thames.

*July 4th, 1928.*

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# The Way of the White Fields in Rhodesia

## CHAPTER I.

### The Land and the People

THERE are two Rhodesias, the one south and the other north of the Zambezi river. Taken together they stretch from the Limpopo river to Lake Tanganyika and cover an area which is nearly five times the size of Great Britain. Northern Rhodesia (287,950 square miles) is twice as large as Southern Rhodesia. Their neighbours on the north are Belgian Congo and Tanganyika Territory; on the west, Portuguese West Africa (Angola) and the Bechuanaland Protectorate; on the south, the Transvaal; and on the east, the Protectorate of Nyasaland and Portuguese East Africa (Mozambique).

#### 1. RAILWAYS AND ROADS.

The two Rhodesias are inland states. In the nature of the case they cannot possess their own seaports. To secure outlets to the ocean has been one of the major problems since they came under European rule, and some difficulty has been caused by the fact that they must necessarily have but limited control over those outlets.

Historical events have linked the Rhodesias with the older British colonies of South Africa, and it was from that direction that the first railway was built. From Vryburg, the northernmost station of the Cape system, the line was extended to Mafeking in 1894, and it reached Palapye, in Bechuanaland Protectorate, in May, 1897. From there it was pushed rapidly forward to Bulawayo, this section being completed in October

of the same year. It was originally intended to continue the railway across the Zambezi at the Kariba Gorge, but various reasons, principally the discovery of vast coal-fields at Wankie, led to the adoption of the present route from Bulawayo to the Victoria Falls. Wankie was reached in September, 1903, and the Falls in April, 1904. A magnificent single-arch bridge was built to span the chasm immediately below the Falls, and the line was thereafter carried into Northern Rhodesia, Kalomo being reached in July, 1904; Broken Hill in January, 1906; and the Congo border, 2,149 miles from Cape Town, in November, 1909. It was subsequently extended 443 miles further to Bukama on the Upper Congo. This point is now within eight days from Cape Town by rail.

So far, Cecil Rhodes's vision of a Cape-to-Cairo railway was realized. This line brought the Rhodesias into touch with the South African ports, Cape Town, Port Elizabeth and East London. But, since the distance was great and the freights were high, a nearer port was desirable. This was found at Beira in Mozambique, and an arrangement with the Portuguese made possible the building of a line from there, first to Umtali (1898), then on to Salisbury (1899) and to Bulawayo (1902) where it joined the line from the south. Branch lines have been constructed leading to mining centres, until now the Rhodesian railway system (lying in part beyond the Rhodesian borders) has a mileage of 2,462. A railway built from Beira, northwards to Blantyre, brings Nyasaland into communication with Southern Rhodesia.

Northern Rhodesia is as yet badly served by railways, the only line being the "Cape-to-Cairo" already described, which traverses the territory from south to north. This line is of great importance as a link between Beira and the rich mineral area of Katanga, in the south of Belgian Congo. The trucks carry up coal from Wankie and bring down a large proportion of the copper and other minerals produced in Katanga. But this line does not meet the needs of Northern Rhodesia. The easiest route from Fort

Jameson, the most important European centre in the eastern districts, to Livingstone, the capital, runs across the border into Nyasaland, and thence by train *via* Beira, Bulawayo and the Victoria Falls. In time other lines will be constructed. One of these will no doubt run north-east from Broken Hill to the Tanganyika border, where it will meet the rails coming south from the Dar-es-Salaam-Kigoma line. It has also been proposed to connect Kafue with Salisbury, *via* Sinoia, thus shortening the distance to the coast, but the estimated cost (at least £2,600,000) does not at present warrant the construction of this line of 251 miles. Very probably a branch line will be built from Ndola to run through the rich and healthy mineral belt along the Congo border. This may ultimately be carried on to join the railway now being built from Lobito Bay on the Atlantic to Chilongo on the trunk line from the south. This Haut-Katanga line, which reached the Angola-Belgian Congo border on November 27th, 1927, will greatly affect the development of Northern Rhodesia by providing a shorter route from England.

Southern Rhodesia is also looking out for additional railway connections with the sea. A line is to be built running south from West Nicholson, across the Limpopo to Messina in the Transvaal, thus providing a shorter route to the Rand, Natal, and the Portuguese port of Lourenço Marques. A more ambitious scheme aims at bringing Wankie and Bulawayo into touch with Walvis Bay, on the Atlantic coast of South-West Africa, by means of a line of six hundred miles across the Kalahari desert.

In addition to the railways, some attention has been given of late years to the construction of roads suitable (at least during eight or ten months of the year) for motor traffic.\* With the exception of a

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\* In the dry season of 1927 a seventy-year old member of the Royal East African Automobile Association, accompanied only by a boy, drove his car from Nairobi to Johannesburg and back. The distance each way was 2,923 miles, and the time taken, sixteen and fifteen days. This proves the road to be usable in dry weather.

short road of seven miles between Livingstone and the Victoria Falls, and a private road at Broken Hill, thirty-six miles long, there are no macadamized roads in Northern Rhodesia.

The Great North Road—a section of the highway that connects Cape Town with Mongalla, in the Sudan, and is five thousand miles long—runs from the Victoria Falls, *via* Livingstone, Mazabuka, Lusaka, Broken Hill, Serenje, Mpika, and Kasama, to Abercorn, a distance of about one thousand miles. A regular weekly motor service carries mails along this road. It is to be joined up with the Tanganyika road system, and will eventually form part of the Cape-to-Cairo road. The Rhodesia-Congo Border Road leaves the Great North Road at Kapiri Mposhi, and runs in a north-westerly direction *via* Ndola, Nkana and Nchanga to Solwezi, a distance of about 312 miles. A branch road gives access to the Belgian Congo and Elisabethville. From Solwezi a road runs in a south-westerly direction to Kasempa. It is proposed to extend this to Mumbwa, which is already connected with the Great North Road.

Another road, from Ndola, crosses Belgian territory and re-enters Northern Rhodesia at Kapalala, forming the main line of communication with the Mweru-Luapula district. The Great East Road links Fort Jameson with Lusaka and the railway. All these roads have numerous branches leading to farms, Mission stations, etc.\*

Great and almost insuperable difficulties attend the extension of internal communications in vast undeveloped countries like Northern Rhodesia. Ox wagons are slow and costly, and, on account of the widespread tsetse fly, can only be used in limited areas. Railways, which are expensive to build and maintain, cannot be built to reach every district. An adequate feeder-system to the main lines is necessary, but macadamized roads are out of the question on account of the cost. Traction engines

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\* Annual Report (No. 1380, Northern Rhodesia), 1926, pp. 18, 19.

are impracticable. Ordinary earth roads are generally impassable in the rainy season, though it is said that motors ran all through the rainy season of 1927-28 along the Great North Road. The future seems to lie with trains of lorries, mounted on flexible tracks and drawn by tractors propelled by engines using charcoal gas, or other fuel cheaper than petrol. Experiments have been conducted with such vehicles, and should their introduction prove feasible a great change would result in the prospects of the country. In the meantime, the petrol-driven car is becoming ubiquitous and, while not altogether solving the problem of heavy transport, makes travel more easy and rapid than was possible in previous years.

We have dealt with this matter so fully, and so early, because it is of fundamental importance to our subject. As in Europe we have learnt to divide history into a long "ante-bellum" period and a short "post-bellum" period, so in Africa we may divide history into ante-railway and post-railway periods. The transformation of Africa began, it is true, before the railways were built, but their construction, and the coming of the motor-car, have wrought such enormous changes that they may well be taken to mark an epoch.

Railways have been drawn inland through the discovery of enormous mineral resources. They have made possible a considerable and ever-growing European immigration. For good or for ill, the effect upon the Africans has been very great. A new situation has been created in which the Christian Church has to carry on its work.

While the coming of the railways has in many respects complicated the missionary work of the Church, it would be very ungenerous not to recognize the help it has given by opening up the country and by reducing the cost. The early missionaries trekked from South Africa in cumbersome wagons drawn by slow-moving oxen. Moffat travelled in that manner, as did Livingstone and Coillard. The present writer, even so late as 1902, spent about eight weeks in traversing by

wagon the distance between Bulawayo and the Zambezi, which can now be covered in twenty-four hours. In the same way, pioneers of the mining industry dragged their heavy machinery through the forests to the far north. It was not only a slow business—it was incredibly costly. At one time it cost £90 to convey a ton of goods from Palapye to the Zambezi. In 1896, during the Matebele rebellion and the rinderpest, freight from Mafeking to Bulawayo went up to £200 a ton. Almost the only alternative, for horses were scarce and susceptible to disease, was to travel on foot attended by a crowd of carriers. In four years, the first Bishop of Northern Rhodesia, Dr. Hine, tramped five thousand miles. His successor, Bishop May, now has a motor-car, nicknamed from its peculiar but convenient shape, “the hearse” and “Black Maria.” Ox-wagons and carriers are still necessary, but missionaries now perform many journeys by car (the Rev. J. R. Fell has travelled over eleven thousand miles in this way in two years), and, at any rate, the long initial journey into the country has been rendered more easy by the railway. Only the construction of the railways has made possible the great extension of missionary work that recent years have witnessed.

## 2. CLIMATE AND ASPECT.

In such huge countries as the Rhodesias diversities of climate are to be expected. Both territories lie well within the tropics, the northernmost districts being only 10° south of the equator. The high elevation of much of the land, and the dryness which is prevalent for a large part of the year, ensure a climate that, on the whole, is very different from the climate of the low-lying coastal fringe. The river valleys, such as those of the Sabi, the Zambezi, the Kafue and the Luangwa, and the margins of the lakes, are low and unhealthy. The Zambezi valley at Kanchindu is less than two thousand feet above sea-level. The Luangwa valley is only 2,300 feet above sea-level, and there sleeping sickness has existed as long as the oldest

local Natives can remember. The same disease was so prevalent along the banks of the Luapula and on the shores of Lakes Mweru and Tanganyika that in 1909 the Government of Northern Rhodesia removed the people to healthier locations. Resettlement in those districts has been allowed in the last few years. The Upper Zambezi valley, inhabited by the Barotse, was probably a great lake in ancient times, and is still inundated from March to May every year. The same phenomenon is witnessed on the Kafue plain (3,200 feet above sea-level), where the Ba-ila live. Further up the Kafue is the great Lukanga swamp, which, like the marshes of Lake Bangweulu (through which the dying Livingstone struggled), is inhabited by amphibious Batwa, who probably represent the most ancient of the present Rhodesian tribes. But these are exceptional areas. Forty per cent. of Southern Rhodesia lies at a level of between three and four thousand feet above the sea, and twenty-one per cent. above five thousand feet. Northern Rhodesia consists mainly of a tableland varying from three thousand to four thousand five hundred feet in height. In the region of Lake Tanganyika and along the Zambezi-Congo watershed an elevation of six thousand feet is attained.

The year is divided into a wet and a dry season, the former beginning in November and ending in April. In Southern Rhodesia the rainfall averages 28.2 inches over the whole country; sixty-two per cent. of it has from twenty-five to thirty-five inches, while Melsetter, lying 5,700 feet above the sea, has about forty-five inches annually. In Northern Rhodesia the average normal rainfall is approximately thirty inches. It varies somewhat from year to year, and according to district. At Livingstone, fifty-four inches of rain fell between October, 1924, and April, 1925; 27.47 inches in 1925-26. At Solwezi, in the Kasempa district, the average annual rainfall is about fifty inches, as much as sixty-nine inches being recorded in 1916-17.

The temperature varies considerably, not only



according to district and season, but also according to the time of day. At midnight one may be freezing, at midday broiling. In Bulawayo, which lies 4,440 feet above the sea, the maximum temperature of  $105^{\circ}$  is reached in October. There, as in most localities, the thermometer sinks rapidly at sunset. According to records extending over twenty-six years the daily range of temperature at Bulawayo is from  $37^{\circ}$  to  $102^{\circ}$  during November; from  $46.8^{\circ}$  to  $105^{\circ}$  in October; from  $28^{\circ}$  to  $88^{\circ}$  in July, and from  $30^{\circ}$  to  $82^{\circ}$  in June.

September, October and November, the period before the breaking of the rainy season, are the hottest months in Northern Rhodesia. The mean maximum is then about  $97^{\circ}$  in the Zambezi valley and  $85^{\circ}$  on the plateau. The mean maximum for the seven months from September to March is approximately  $87^{\circ}$  with a mean minimum of  $68^{\circ}$ , while the corresponding figures of the period from April to August are  $80^{\circ}$  and  $53^{\circ}$ . The absolute maximum at Livingstone in 1924 was  $102.1^{\circ}$  recorded in September, and the absolute minimum was  $38^{\circ}$  recorded in July. The highest temperature registered that year was  $116^{\circ}$  at Mankoya, and the lowest was  $29^{\circ}$  at Sesheke.\* At Solwezi the thermometer may rise to  $101^{\circ}$  in October and sink to  $28^{\circ}$  in June. "Ice is found almost every year, and in the winter the hoar frost remains on the ground till 9 and 10 a.m. in the shade."†

The aspect of Rhodesia presents great variety. There are wide, open, undulating plains, clothed with long grass, attaining at one season of the year to a height of fifteen feet and more. In some regions these plains team with wild game. A large portion of the area consists of bush country, where open plains alternate with woodland. In other parts, notably in the south, ranges of hills and isolated kopjes form the landscape.

We catch glimpses of the varied scene in the verses of Rhodesia's missionary-poet, Arthur Shearly Cripps.

\* Colonial Report, No. 1292, Northern Rhodesia, 1924-25, pp. 4, 5.

† F. H. Melland: "In Witchbound Africa" (1923), p. 18.

After the annual veld-fires have passed over the land :

- " Ragged brown carpet, vast and bare,  
• Seamed with grey rocks, scathed black with flame."

Mashonaland in early summer :

" When thirst's lips crack a miscall'd rain-month long,  
And from south-east our bitter wind blows strong,  
And our sun sucks as swollen leech his prey,  
And shallows parch, and low pools drain away—  
Lapp'd by his unslak'd mouth."

Of late summer :

" Rare here the entrancing haze, the mist-veils grey ;  
What harsh-eyed sunshine, winds of scolding breath  
Browbeat our summer as she wends her way ! "

Waiting for the rains :

" The land is black with fires and bare  
Ere the warm rushing of the rains.  
Yet blood-dipt leaf and bloom declare  
How sap runs high in forest veins." \*

The scenery of Northern Rhodesia has been described as mostly of a monotonous mediocrity.† Yet there are places whose grandeur is hardly to be surpassed—such as the Victoria Falls, the Kalambo Falls (880 feet) near Abercorn, and the gorge of the Kabompo. Some of the finest scenery in Africa may be seen on the Tanganyika plateau. Mr. Cullen Gouldsbury, who was also a poet, wrote thus about it :‡

" It would be the task of a genius to point out the one definite factor in the charm of the country. And yet this definite charm, though intangible, undoubtedly exists. Maybe it is to be traced in the long, undulating lines of purple hills that bound one's view ; or in the dense *musitos*—clumps of tall, cool trees, interlaced with creepers—that line the banks of the innumerable

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\* A. S. Cripps : " *Lyra Evangelistica* " (1909), " *Pilgrim's Joy* (1916).

† F. H. Melland, *op. cit.* p. 19.

‡ Gouldsbury and Sheane : " *The Great Plateau of Northern Rhodesia* " (1911), p. 7.

streams. Perchance it is in these very streams themselves, rippling peacefully through sleepy valleys where the slender buck stalk, shadow-like and dim.

"Or is it rather in the wide tracts of woodland, where the trees, with their silvery bark, recall the dream-forests of *Alice in Wonderland*? Almost, in these woodland spaces, one looks for the White Knight to come galloping furiously down the silent glades; fantastic, madly equipped, he would, at least, be in keeping with the picture.

"Maybe, again, the charm lies in the sense of infinite space, of utter, vast, loneliness. So far as the eye can reach, there is naught but the exuberance of vegetation: tall, tangled grasses—tufted trees—fantastic antheaps—the primeval rock—these and nothing more. Here and there, a pinpoint in the wilderness, lie little clusters of thatched huts, wreathed in a mist of smoke—tiny patches of human life and human thought hedged about with gardens, wrested from the void. And, outside, the dim, inscrutable silence of the virgin land, where great beasts move noiselessly in the twilight, and where every twig and blade teems with insect life.

"But it is mere presumption to seek to analyse the attributes of such a land; the presumption of the pigmy who should essay to paint a giant. In the cities, perhaps—in London, Paris, New York—man is in his own domain. There he may classify, schedule, arrange to his heart's content. Here, in the bosom of the wonderful wilderness, he can only pause, humble or terrified according to his nature—can only live tentatively, as it were, with the knowledge that the elemental forces have him in their grip."

Perhaps it is the colours in the Rhodesian landscape that most appeal to sensitive observers. Bishop Hine has tried to describe them:\*

"About September, when the dry season is drawing near to its end, at any rate in the land at those higher elevations of three thousand feet and upwards above

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\* J. E. Hine: "Days Gone By" (1924), pp. 278, 279.

the sea, the young leaves of the trees begin to appear. There is no shedding of leaves, as at the end of an English autumn, so that the trees are left bare during the winter months. In Africa the trees (with the exception of a few like the baobab) retain their leaves all the year round. The new leaves replace the old at once, and what we might think were the autumn tints of an impending fall are really the new leaves, which appear in a gorgeous splendour of colour—crimson and scarlet, orange and vivid green. Red is the predominating tint, and no more magnificent sight is to be seen than when, standing on some higher land, you look down and see stretching on every side for twenty or thirty miles the blaze of brilliant forest spread out before your eyes. I know nothing in the world to compare with it. In temperate climates we may enjoy the 'melodious noise of birds in the spreading branches,' the special charm of the woods and valleys of the home country; in Africa it is the glory of colour which takes the place of the beauty of sound."

In short this great and wonderful land of the Rhodesias is one that arouses a sentiment of passionate attachment in its inhabitants, white and black. This is one of the facts that must be remembered in considering our subject.

### 3. THE NATIVE POPULATION.

If it is difficult to describe in a few lines the varied landscape of Rhodesia, still more difficult is it to describe the African inhabitants. No precise census has yet been taken, but estimates of their number founded on the tax returns may be taken as reliable. The figures are as follow : \*

Southern Rhodesia ..	834,473
Northern Rhodesia ..	1,237,486

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\* The figures for Southern Rhodesia are taken from the Report of the Chief Native Commissioner for 1925; those for Northern Rhodesia have been supplied to us by the Chief Secretary (see Appendix II). Some different figures will be found in the appendices of this book they vary because taken from authorities of diverse date.

In the Southern territory there are also approximately three thousand Asiatic and other coloured persons, and in the Northern about two hundred.

The Africans are all members of the Bantu family, except for a very few Bushmen found in the south.

The Bantu of Southern Rhodesia are divided into three main sections. First there are the numerous tribes usually denominated Mashona. The Matebele called them Ama-swina, a term of disparagement meaning "filthy people." "Mashona," is probably a term coined by the European settlers, or it may be an extension to the whole tribe of the name "Amatshona" given by the Matebele to the people living beyond the hill Tshona, near Gwelo. No detailed study of the Mashona has yet been published,\* but whatever may be their ethnic relations, their language is sufficiently uniform to warrant our regarding them as one people. In all they number close upon six hundred thousand. They might be sub-divided into two groups: (1) the Barozwi—representing the ruling tribes at the time of the Zulu invasions, and (2) the Batonga—representing the people who were in possession before the Barozwi came. The second main division includes the Matebele (or properly, Amandebele) who are of Zulu stock, and invaded the country in the first half of the nineteenth century. Their numbers are to-day relatively small. Allied with them are small groups of Amaswazi and Amatshangana, whose home is across the border in the south-east. We may class with them also the Bahlengwe, a Thonga tribe, who now speak Zulu. The third division is composed of Bavenda, Bamangwato and other Chwana peoples, spilling over from the Transvaal and Bechuanaland.

In Northern Rhodesia seventy tribes are enumerated. The chief of these are the Bemba (108,310) in the north-east; the Wawisa (46,549), the Walala†

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\* But see an essay entitled "A Survey of the Native Tribes of Southern Rhodesia," by F. W. T. Posselt (pub. by the S.R. Govt., 1927). This is a laudable attempt to bring order out of chaos.

† Some writers spell the names Awemba, Awisa, Alala. The above seem to be the correct tribal forms.

(38,495), the Ansetga (62,385), the Angoni (49,131), in the east and central districts; the Batonga (95,818), the Barotse (110,079), the Ba-ila (22,508), the Balenje (39,675) and the Bakaonde (30,182) in the west; and the Alunda (56,609) both in the east and west.

All these tribes share in the general features of Bantu culture. Except where the tsetse fly prevails, they keep cattle, sheep and goats. They are industrious agriculturists. Iron-working is practised everywhere almost, and some copper-working in the north. Such arts as pottery, bark-cloth making, cotton spinning, weaving, basket-making, cloth-dyeing, wood-carving, the preparation of skins and decorative leather work, are all to be found in one district or another.

The tribes may be divided into the dominant and the subservient. Besides the Matebele and the Angoni (to whom reference will be made in the second chapter), the former include the Bemba and Barotse.\* The Bemba are a strong, intelligent, and adventurous people.† Under European rule they have settled down to peaceful habits, but in old days they were a constant menace to all weaker tribes in their neighbourhood. As Mr. A. J. Swann says: "they made it most uncomfortable for any people who excited their avarice."‡ They made periodic raids in all directions, capturing cattle from the Winamwanga, driving the Wawisa into the swamps and islands of Lake Bangweulu, and compelling the Ansenga to build their villages in the midst of impenetrable thickets. Their sphere of influence included all the territory between the four great lakes—Nyasa, Tanganyika, Mweru and Bangweulu. They seem to have been the only people in Northern Rhodesia to resist the fierce Angoni

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\* Before these Zulu incursions the Barozwi were dominant in Southern Rhodesia, and some recognition of their paramountcy still exists among the indigenous tribes.

† They are described in "The Great Plateau of Northern Rhodesia." Our notes are taken mainly from that fine book.

‡ A. J. Swann: "Fighting the Slave-hunters in Central Africa" (1910), p. 119.

invaders. They are withal a fine, handsome folk, constituting the aristocracy of the north-east region.

What the Bemba were in their land, that the Barotse were in theirs. But the Barotse, both before and after the period of the Makololo, aimed not simply at raiding other tribes, but at gathering them into an "empire." How widely spread was their power may be gathered from the fact that to-day members of twenty-two tribes may be counted in their country, most of these being slaves, or descendants of slaves, taken captive in the course of razzias.\* Alone of the Rhodesian tribes, the Barotse retain their land by solemn treaty and a very large measure of autonomy.

The social organization of most of the Rhodesian tribes was comparatively simple.† Each community within the tribe had its own chief, or headman, and there was no supreme chief, or king. The dominant tribes were, on the other hand, highly organized.

Over the capital of Chitimukulu, the king of the Bemba, were set the Wachilolo, a body of thirty-three worthy men who discharged the duties of a court of first instance and led the armies into battle. Superior to these was a privy council of Wakabirow, who offered the king advice on all serious state affairs. The provinces were governed by men named the Wasimupelo, "Lords of the Barriers." Beneath these were the Walashi, or district officers, and under them the Wasicholo, who had charge of villages. All these functionaries were subject to constant supervision from the capital.

"This system was upheld with the utmost rigour, and enforced by a scale of punishments and mutilations so ferocious that it is, perhaps, unparalleled except by the monstrous cruelties of King Chaka. Like that of Chaka, it was extremely well organized and disobedience to the orders of the king's deputies in the

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\* D. W. Stirke : "Barotseland" (1922), p. 41.

† For details of the social life and religion of some Rhodesian tribes the reader may be referred to F. H. Melland—"In Witchbound Africa"; and Smith and Dale—"The Ila-speaking peoples of Northern Rhodesia."

provinces, or refusal to supply men to do the king's work, or to contribute the customary dues, was checked by mutilation, devastation of gardens, seizure of cattle, and, finally—for the contumacious—enslavement of the whole village to the Arab merchants who flocked around the capital.”\*

The Bárotsé “empire” was equally well organized and ruled with equally ruthless severity. The paramount chief could do no wrong in the eyes of his people. To assist him in governing he had a council of ministers, the principal of whom was the Ngambela, or Prime Minister. One of them, the Natamoyo, reminds us of the Roman tribunes, for among other duties the right was assigned to him of vetoing an execution, if he considered it unjust, and he alone might with impunity remonstrate with the king on account of his tyrannical acts. The privy council was named the Sikalu, and there were various assemblies by means of which the voice of the people might be expressed, and the king's wishes communicated.†

In the religion of the Rhodesian tribes are to be found the three elements which are characteristic, to a greater or less extent, of the Bantu in general; namely, dynamism, ancestor-worship, and recognition of a Supreme Being.‡ None of the tribes has been found to be destitute of at least a name for God. The Makaranga name Him Mwari; the Bemba, Ba-ila, Bakaonde and other northern peoples name Him Leza, or Lesa; the Barotse, and other western tribes, Nyambe. The medicine-man, the diviner, and the prophet, are found everywhere.

#### 4. THE EUROPEAN POPULATION.

Although some people have their doubts about it, Southern Rhodesia is generally regarded as “a white

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\* Gouldsbury and Sheane, *op. cit.* p. 21.

† Details may be read in Stirke, *op. cit.* pp. 46 et seq.

‡ See E. W. Smith: “The Religion of Lower Races” (1923). The author apologizes for the title, which, without his knowledge or consent, was given to this book.



man's country." This means that it is a land where Europeans can not only live, but can make homes for themselves, their children and grand-children. With reasonable care, Europeans can lead active and healthy lives. Malaria, which was very prevalent in earlier years, has lost its terrors, except in certain low-lying areas. The normal annual death-rate among Europeans is about 8.2 per thousand.

If proof were needed as to the possibility of white men living and working in Southern Rhodesia, the case of Wankie would be decisive. It is the centre of the coal-mining industry, whence the output reached the respectable total of 760,000 tons in 1925. It lies low, its altitude of 2,400 feet being about half that of Salisbury. The heat is great, and, to one visitor at least, it gave the impression of being the most uncomfortable place that he had ever seen. When Dr. Hewetson was appointed medical officer in 1909, Wankie had gained such an evil reputation that there was some talk of closing down the mines. People declared it to be uninhabitable by white men. Dr. Hewetson became convinced that, hot as was the climate, they could live and work there. Under his guidance steps were taken to improve the amenities of the place. To-day there is a white population of about five hundred, besides a large number of African labourers, and the output of coal has increased nearly fivefold. As the result of his experience, Dr. Hewetson was convinced that, so far from manual work in the tropics being inimical to health, it was, with due precautions, actually conducive to health, and indeed more essential there than in the white man's natural home, the temperate zone. He declared: "If it be a debatable point still as to whether the white man can undertake manual work in the open during the heat of the day, there can be no room for questions as to whether it is possible indoors and in towns situated at the altitude of Salisbury."\*

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\* Lecture delivered at Salisbury, and reported in *The African World*, November 26th, 1926.

It was Cecil Rhodes's dream to make homes in Southern Rhodesia for his fellow-countrymen, and this dream is coming true. The European population has increased, slowly indeed, but surely. In 1904, it numbered 12,596; in 1911, 23,606; in 1921, 33,621; in 1926, 39,174. During the first nine months of 1927, 3,574 immigrants entered the country, of whom 1,522 were born in the United Kingdom, 1,168 were British born in South Africa, 483 were Dutch South Africans, and 237 were European aliens.

Whether Northern Rhodesia will prove as congenial as the southern territory for white people remains to be proved. The low-lying areas may never be occupied by them, but there appears to be no reason why they should not flourish on the high plateau. As yet, the Europeans are few in number. On April 1st, 1924, there were 4,182—adult males being 1,919 and adult females 1,016. In 1925 they had increased to 4,624, and at the end of 1927 to 7,275. During the twelve months ending March 31st, 1925, forty Europeans died—about one per cent. of the total population; of these, eight deaths were due to blackwater fever, two to malaria, two to enteric, one to dysentery, and the remainder to various non-climatic causes, including one from accident, one from suicide, and three due to premature birth.\* In 1925–26, sixty-three Europeans died (a mortality rate of 13.7 per thousand). Of these deaths seven were due to blackwater fever and six to malaria. Infantile diarrhoea, enteritis, pneumonia, and gunshot wounds caused twelve deaths in all, and two were due to injuries received from wild animals.†

The white population is settled chiefly along the railway on the highlands, the most important centres outside Livingstone, the capital, being Mazabuka (438 inhabitants), Lusaka (1,053), Broken Hill (1,662), and Ndola (1,118). In the east, Fort Jameson (561) and Abercorn are the principal centres. The opening

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\* Colonial Report : No. 1292, 1924–25, p. 17.

† Colonial Report : No. 1363, 1925–26, p. 21.

of new mines in the north will no doubt increase the European population at Ndola, Bwana Mkubwa, and other places.

The Government of Northern Rhodesia is not anxious to see a large influx of settlers under present conditions. The reasons have been set forth by Sir Herbert Stanley, the late Governor:

"I believe in caution in bringing settlers into the country; I do not think we ought to introduce very large numbers at once."\*

"It has not been possible for the North Rhodesian Government to embark on any large scheme of European settlement pending the final demarcation of Native Reserves. . . . Further experimental work in regard to payable export crops is also desirable."†

The present Governor (Sir J. C. Maxwell) is satisfied that this policy was wise.

## 5. COMMERCE AND REVENUE.

The European settlers in Rhodesia, Northern and Southern, are chiefly engaged in mining, agriculture, and cattle-ranching. In all these industries they are dependent upon the Africans for labour.

The principal crops grown in Southern Rhodesia are maize and tobacco. Of the former 1,393,654 bags (of 200 lb.) were produced on 239,662 acres in the season 1925-26, which was abnormally wet. About 450,000 bags are exported annually. The tobacco industry has increased considerably since 1919, when the Imperial Preference was introduced of one-sixth of the ordinary duty, and more so since the rebate was increased to one-fourth in 1925. About 13,900 acres were planted with this crop in 1925, and over 5,600,000 lb. were gathered. The crop for 1928 was estimated at 20,000,000 lb. Practically the whole of the tobacco is sent out of the country in the leaf. The

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\* *Journal of the African Society*, April, 1927, p. 212.

† *East Africa*, special number, July 7th, 1927.

marketing of this immense quantity presents considerable difficulties, owing to persisting arrangements on the part of the manufacturers, and the failure of the market has caused considerable distress in Rhodesia.

Considerable attention has been given to the growing of citrus fruits. Of some 201,000 trees planted, about 151,000 have now reached the bearing stage.

Attempts hitherto made to grow cotton in Southern Rhodesia have proved disappointing—the rain is too scanty, or too copious, at one part or another of the season. About 66,000 acres were sown in 1925–26, and these produced 2,721,188 lb. of lint, *i.e.*, about 5,442 bales.

In spite of certain diseases, Southern Rhodesia is a fine ranching country. Between September 30th, 1925, and October 1st, 1926, 47,514 head of cattle were railed to the markets of South Africa, and 27,453 head to the Belgian Congo. In 1926 a trial shipment of live Rhodesian bullocks was dispatched to Liverpool and Hamburg.

Between 1890 and 1925, Southern Rhodesia produced gold to the value of £63,000,000. During 1926, 593,429 ounces were mined. Base metals, including copper, chrome ore, asbestos and mica, produced in 1926 were valued at £1,950,000. The total mineral output for three years is shown in the following statement : \*

1924	..	..	..	..	..	£4,478,499
1925	..	..	..	..	..	£4,134,260
1926	..	..	..	..	..	£4,100,592

To what extent do the Africans participate by their labour in these industries? We take the following figures from the Chief Native Commissioner's Report for 1925 :

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\* We are indebted for the foregoing figures to an article by Major F. M. Stokes in *The Times Trade and Engineering Supplement*, May 21st, 1927.

*Natives in Industrial Employment, 1925.*

			<i>Work other than Mining.</i>		<i>Mining.</i>		<i>Totals.</i>
Indigenous Natives	..	..	44,561	..	10,572	..	55,133
Alien Natives	..	..	63,000	..	29,072	..	92,072
Totals	..	..	<u>107,561</u>	..	<u>39,644</u>	..	<u>147,205</u>

This table reveals the fact that the large majority of Africans employed in Southern Rhodesia come from other territories. Attracted by the higher wages, they not only leave their own land for a period, but numbers of them, apparently an increasing number of them, remain in Southern Rhodesia, thus materially increasing the permanent population. Sir Herbert Taylor says in his Report for 1925: "To compass a still further increase is and must be the common purpose of both the Government and the employers of native labour." In 1925, 43,205 of these "native foreigners" entered the Colony in search of work. They came from Northern Rhodesia (19,803), from Nyasaland (16,974), from Portuguese East Africa (5,576) and from elsewhere (852). On the other hand, just as the higher wages attract men from other countries to the Colony, so the still higher wages obtainable in South Africa attract Rhodesian Natives thither—to the Rand and elsewhere. The authorities of Southern Rhodesia naturally do not regard this migration with favour. The indigenous Natives are going out to work in larger numbers year by year: "It is clear"—says Sir Herbert Taylor—"that the advance of civilization, through education and other media, has stimulated and is stimulating wants which must be met by work for a wage."\* He points out, however, that the Rhode-

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\* At the end of 1926, Mr. Leggate, the Colonial Secretary, said: "So far as indigenous Natives are concerned, the census which has just been taken shows that they contribute a reasonable proportion of their numbers towards the supply of labour to white settlers," the word "reasonable" being interpreted according to the standards which have been applied to all the British territories between the Cape and Abyssinia. A. S. Cripps: "An Africa for Africans" (1927), p. 196, note.

sian Native is essentially a peasant farmer, who produces the staple food for a large population, and, in the aggregate, owns a million cattle which must be herded; "there is, therefore, a limit beyond which it would not be safe to break down the inherent and necessary connection of the native with the soil."

Of the 11,812,667 acres in Northern Rhodesia (out of a total area of 184,288,000 acres) which have been alienated to Europeans, the greater part is used for grazing, but 69,837 acres were under cultivation during the season 1926-27. The settlers grow maize, tobacco, cotton, wheat, beans and ground-nuts. They produced 250,068 bags of maize in 1926-27 on 44,837 acres. Tobacco has been started with satisfactory results, and there seems to be no reason why it should not prove as successful as in Southern Rhodesia. The output for 1925 was 1,500,000 lb.; for 1926, 2,052,000 lb.; for 1927, 3,305,798 lb. of the value of £240,568. Cotton is indigenous, as noted by Dr. Livingstone long ago. Farmers have tried to grow it for export, but hitherto with little success—the crop for 1925-26 produced only five hundred bales; and for 1926-27, 38,460 lb. Mixed farming seems to pay best in Northern Rhodesia. The market opened by the extension of mining in the north, and across the border in Belgian Congo, is a considerable boon to the farmers.

Large areas in Northern Rhodesia are known to be highly mineralized, but the exploitation of their wealth is still in its infancy. In 1925, the following were exported: gold, 1,248 oz.; lead, 3,352 tons; zinc, 236 tons; vanadium, 187 tons; total value, £115,312. In 1927 the value of metals exported amounted to £222,189, of which copper accounted for £133,111 and lead for £79,441. It was expected that the Broken Hill Mine would in future produce not less than forty tons of zinc per diem of almost chemical purity. Great hopes are entertained as regards the Congo marches, where an aerial survey for minerals is now being conducted, and where it is an undoubted fact that a copper field, at least 150 miles by 50, exists.

We have no figures showing the number of Africans

employed on the mines and farms in Northern Rhodesia.\* The Government hopes that future local development may enable the Natives to earn a wage sufficiently high to induce them to remain and work within the borders of their own country. At present, as we have seen, many seek work in Southern Rhodesia, and some never return; while thousands cross into Belgian Congo to work on the mines.

We shall have to consider later some of the effects of all this on the Natives.

In 1925, the imports of Southern Rhodesia were valued at £4,892,180; the exports, including gold, at £5,723,207. The following figures show how trade has grown of late years:

	<i>Imports.</i>		<i>Exports.</i>	
			<i>excluding specie.</i>	
1910 .. ..	£2,786,000	.. ..	£2,812,000	
1915 .. ..	£2,949,000	.. ..	£4,536,000	
1919 .. ..	£4,500,000	.. ..	£4,432,000	
1925 .. ..	£4,892,180	.. ..	£3,666,137	

The revenue of Southern Rhodesia for the year ending March 31st, 1925, was £1,599,455; the administrative expenditure was £1,594,137. We cannot say exactly what proportion of the revenue is derived from Africans, but for 1925 we have the following figures:

Native Tax .. .. .	£302,737
Dog Tax .. .. .	17,247
Duplicate registration certificates ..	940
Contracts of service .. .. .	7,413
Miscellaneous .. .. .	30
	<u>£328,367</u>

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\* The 1925-26 Report states that 15,000 men, European and African, were engaged on those mines which sent in returns, "but this is possibly fifteen per cent. below the real figure, as the small prospecting camps do not enter returns" (p. 16). In his speech to the Legislative Council in April, 1928, the Governor estimated that from 73,000 to 78,000 of the adult taxable males (who number approximately 249,000) were employed either outside or within the Territory.

This was an increase of £10,837 on the previous year. In addition to these sums contributed directly by the Natives, a very considerable amount of Customs revenue is derived from them. For this no figures are available. Nor have we figures to show what amounts are spent for the direct benefit of the Natives.

The imports into Northern Rhodesia in 1927 (excluding Government stores and specie) were valued at £1,957,138, and the exports at £728,965. The figures for 1918 were £339,261 and £343,333. The revenue for the year ending March 31st, 1926, amounted to £371,046; and the expenditure to £394,145. The deficit is made up by grants-in-aid from the Imperial Parliament. Unfortunately, the published accounts do not show the amount derived from the Natives, nor the sums spent directly on their behalf.

#### 6. GOVERNMENT.

For many years, both Southern and Northern Rhodesia were administered, under the terms of its charter, by the British South Africa Company.

In October, 1922, the Europeans in the Southern territory voted on the question of joining the Union of South Africa or becoming a self-governing colony. A large majority were in favour of home-rule. In the following September the country was formally annexed to the British Empire, and on October 1st, the new form of government was established. The Governor (who at present is Sir C. H. Rodwell, K.C.M.G.\*) is appointed by the Imperial Government, and he is assisted by an Executive Council and a Legislature, elected by popular vote. The franchise is extended to European women. The Crown reserves the right to disallow laws. It is set forth in the constitution that a Native Council may be established in any Native reserve, representative of the local chiefs and Native residents, to advise the Governor and manage such

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\* Appointed August, 1928, in succession to Sir J. R. Chancellor, G.C.M.G.



local affairs as may be entrusted to it. No such Native Council has yet been appointed.

The first Prime Minister of Southern Rhodesia was Sir C. P. J. Coghlan, K.C.M.G., and on his death in 1927 he was succeeded by Mr. H. U. Moffat, the grandson of Robert Moffat the missionary.

The British South Africa Company ceased to administer Northern Rhodesia at the close of March, 1924, and the territory, now technically a Protectorate, came under direct imperial rule. The Governor (at present Sir James C. Maxwell, M.D., K.B.E.) is assisted by an Executive Council, the five members of which, all officials, also constitute the Legislative Council, in addition to four nominated official members and five elected unofficial members.

At the conclusion of this survey of the actual state of affairs in Rhodesia, a reader may well exclaim: How has all this come about? What are the steps that have led to the establishment of two such extensive, and apparently prosperous, British territories in South Central Africa?

To answer that question we must look back over the history. Not until we have studied it, however briefly, can we understand the present state of things. Nor can we appreciate the task of the Christian Church in Rhodesia—which is our immediate subject.

## CHAPTER II.

### Historical Sketch

#### 1. PRE-HISTORY.

THAT Rhodesia has been inhabited from very remote times is proved by the great number of stone implements which have been found there. Many of these were fashioned ages before the Bantu tribes descended from the north, and by a people who antedated the Bushmen, who at one time wandered all over the territory and have left many traces of their residence in the form of rock-paintings and tools of bone and quartz. The discovery at Broken Hill, in 1921, of a human skull dating from extreme antiquity—some authorities say thirty thousand years ago—showed, in the judgment of competent experts, that Rhodesia was the home of some of the earliest ancestors of our race. The cranial capacity of this *Homo rhodesiensis* was about 1,280 c.c., while that of *Homo sapiens* is about 1,500 c.c.\*

Scattered over an area of eight hundred by seven hundred miles in Southern Rhodesia have been found at least five hundred ruins of ancient stone buildings, as well as old excavations from which gold was taken. This discovery gave rise to the romantic theory that King Solomon derived his gold from this region. The builders may have belonged to some Semitic people, Sabaeen or other, but the buildings are certainly of a later date than was imagined at one time. The mining was carried on by folk who were acquainted with the use of iron tools and at an immense cost in human labour. In the sixteenth and seventeenth centuries of our era the industry, as we learn from the records of the Portuguese who bought and exported the gold,

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\* Neville Jones, of the London Missionary Society: "The Stone Age in Rhodesia" (1926).

was still carried on, but by Bantu, not by Semites. A guesswork figure puts at £75,000,000 the value of the gold extracted in those early times. When the Matebele arrived, early in last century, the Makaranga then living in the country were still engaged in working gold in deep holes on the quartz reef.

Apart from evidence as to man's existence and industry derived from such traces as we have mentioned, we have to rely, in the absence of written records, upon native traditions and such facts and speculations as we can gather from a study of the languages.

From these sources we are justified in saying that the Bantu tribes came down from the north, not in one prodigious migration, but in successive waves. One of these, perhaps the earliest, carried on its crest, from west of Lake Tanganyika, many of the peoples whose descendants now reside in the south of Belgian Congo, and in north-west Rhodesia—the Baluba, Ba-ila, Batonga, etc. Another line of migration lay along the present eastern frontiers and left, more or less in their present position, the Manganja, the Ansenga, the Makaranga, and others. Much later—perhaps as the last of these great southerly movements—the Chwana-Zulu peoples swept through the tribes already settled, and passed on to the south beyond the confines of what is now Rhodesia. These were the earliest migrations, but there have been many since then. Indeed, if we could look back into the past we should probably witness an almost continuous ebb and flow of Bantu across these regions. Some of these have permanently affected the history of the land. Even to-day the movement has not altogether ceased, for there is a drift of people from Angola into Northern Rhodesia.

Northern Angola and South Congoland are the focus from which many of the later movements have proceeded. There seems to have been a periodical boiling over of tribes from those lands, prompted by the struggle of some conquering African potentate for power. One of these stirrings of the caldron brought

the Bemba aristocracy into their present abode from Luban territory in Congoland. The Wawisa and Walala came from the same locality, as did also the Bakaonde and the Baluba who now live in the Kafue and Kasempa districts. From Angola migrated, three hundred years or more ago, the Aluyi who became the dominating people of the Upper Zambezi.

Other movements originated in the south. Perhaps the earliest of these was the migration of a section of the Bechuana—the Bahurutshe—who moved up to the Zambezi and ultimately fused with the Aluyi. The name, in a shortened form, is seen in the familiar “Barotse.”\* One section of these wanderers passed, it seems, into Southern Rhodesia, where they became the paramount tribe under the name of Barozwi.†

The rise of the Zulu Napoleon, Shaka (Chaka or Tshaka) resulted in three migrations which gave a turn to the whole future history of Rhodesia. Umsili-gazi, a vassal of Shaka, fled from him in about 1820 A.D. and ultimately established his sovereignty over the tribes living between the Limpopo and Zambezi rivers. His people became known as Amandebele, or, in the Suto form of the name, Matebele. Then Sebituane, a chief of Basuto stock, driven from his native regions, led his people north, fought his way through Bechuanaland, crossed the desert to the Zambezi, subdued many of the tribes north of that river, and settled in the Barotse country. His people were known as Makololo.

Another section of the Zulus, named the Angoni, left their country, after being defeated by Shaka, in search of a new home in the north. In June, 1825, they reached the Zambezi, somewhere between Zumbo and Tete. Led by their chief Zongandaba they crossed

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\* Also spelt “Ba-rozi.”

† This tribal movement is very obscure. Mr. F. W. T. Posselt, in his “Survey,” speaks of a section of the Barozwi as seceding from the authority of their chief and migrating to the Upper Zambezi. I am told, on very good authority, that Lewanika, the Barotse chief, said that his ancestors built Zimbabwe. He claimed, moreover, relationship with Wankie, a chief of the Bashankwe, an offshoot of the Barozwi.

the stream and fell upon the tribes living in what is now Northern Rhodesia. Tribe after tribe was attacked, the strongest of the captives being incorporated in the ranks of the invaders. Under various names—Mazitu, Maviti, Watuta, Gwangwara—they became a terror throughout the lands lying west and east of Lake Nyasa, and as far north as the southern shores of Victoria Nyanza. Of the Northern Rhodesia tribes in the eastern districts, only the Bemba successfully withstood them. Dr. W. A. Elmslie tells that in his day representatives of at least sixteen different tribes could be counted among the slaves of the Angoni. He draws terrible pictures of the havoc wrought by these restless and fierce warriors :

“ When it is remembered that every year during the dry season, which extends from April to November, the Ngoni armies were engaged in raiding expeditions, sometimes to the southward against the quiet and industrious Chewa, or down to the lake shore against the Tonga, or northward to the cattle-keeping Nkonde, or westward into the land of fat sheep, ivory and copper wealth, going as far as Bangweulu, near the site of Livingstone's death-scene, it may be imagined that the condition of these people was anything but happy or secure. I have seen an army, ten thousand strong, issue forth in June and not return till September, laden with spoil in slaves, cattle and ivory, and nearly every man painted with white clay, denoting that he had killed someone.”\*

Some of the people mentioned in this extract lived in Nyasaland, but others across the border in what is now Northern Rhodesia. Sections of the Angoni still inhabit this territory.

The Nkulalo clan of Angoni, under their chief Manukosi, settled in the Melssetter district of Southern Rhodesia, and afterwards in Portuguese East Africa. These Amatshangana, as they came to be called, founded a powerful kingdom. In 1893, their chief, Ngungunyana, removed to Gazaland, where he was

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\* W. A. Elmslie : “ Among the Wild Angoni ” (1899), pp. 78, 79.

taken prisoner by the Portuguese. Very few of these people now remain in Southern Rhodesia.

## 2. SOUTHERN RHODESIA.

The modern history of both Southern and Northern Rhodesia begins with the advent of a missionary.

From his station at Kuruman, in Bechuanaland, Robert Moffat had visited Umsiligazi in 1829, and again in 1835, while this chief of the Matebele was still residing in the Transvaal. In 1854, accompanied by James Chapman and Samuel Edwards, Moffat travelled to what is now Southern Rhodesia, whither by that time the Matebele had retreated from before the Boers. In 1857, the directors of the London Missionary Society, having decided to open two new missions, one among the Makololo on the Zambezi and the other among the Matebele, Moffat visited Umsiligazi again to secure his consent to the second of these enterprises; and in 1859 he led the first party of missionaries, consisting of his son, J. S. Moffat, and Messrs. Thomas and Sykes. These were the first white men to settle in what is now Southern Rhodesia, and the child born to Mr. and Mrs. J. S. Moffat in 1859 was the first white child to see the light in that country.

The time was now come for South Central Africa to be caught up by the advancing tide of European civilization.

In 1866 two travellers, Hartley and Mauch, visited the country and reported, rather extravagantly, on its wealth in unmined gold. Two years later Umsiligazi died, and his successor, Lobengula, granted in 1871 the first concession to dig for gold, making it plain, however, to Thomas Baines, the recipient, that he thereby alienated no portion of his dominions. Now that the existence of gold was proved, the future of the country had to be considered. Eager eyes were turned in its direction. Cecil Rhodes was anxious to secure it for Great Britain before any other Power should annex it. In 1887 Sam Edwards reported that Lobengula and his people desired to come under

British protection. The Imperial Government were not prepared to grant the request, but sent J. S. Moffat to conclude a treaty of friendship with the Chief, which virtually placed the Matebele under British protection. Concession-hunters now began to haunt Lobengula. In 1888 he gave Messrs. Rudd, Maguire and Thompson the right to mine anywhere in his territory in return for an annual subsidy, a gunboat on the Zambezi, and a thousand rifles. The Rev. C. D. Helm, of the London Missionary Society, certified that the document had been fully interpreted and explained by him to the Chief and Council. No rights in land were granted to the concessionaires. This concession was taken over by the British South Africa Company, to which a Royal Charter was given in 1889.

Cecil Rhodes, who was the moving spirit in all these activities, now took steps to make good the rights acquired, and to extend the Company's sphere of action to the lands north of the Zambezi. In pursuance of his primary purpose, a pioneer party marched from Bechuanaland, through the southern part of Matebeleland, to the plateau where Salisbury now stands, and there, on September 12th, 1890, the Union Jack was hoisted, and, as the historian tells us,\* "prayer was offered by the chaplain and possession was formally taken of Mashonaland in the name of the Queen." The pioneers were now allotted the farms which they had been promised, and an administrative service was established. All this, in spite of the fact that Lobengula had granted no land rights, nor any power to make laws, in any part of his territory and dependencies.

In 1891 the white settlers, including the police force of 650 men, did not exceed a thousand. The inevitable conflict with the Matebele followed two years later. Two expeditions, the members of which were promised farms and loot in Matebeleland, marched from Salisbury and Victoria, and converged on

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\* Hugh Marshall Hole : "The Making of Rhodesia" (1926), pp. 146, 147.

Bulawayo. Lobengula retreated towards the Zambezi. When he saw that all was lost, he summoned his chiefs and warriors, and said : " I thank you for your bravery. I shall disappear like a needle in the grass. No white man shall ever lay hands on me." " Then he mounted his horse and rode off alone, and no man knows how or where he died."\* By an Order in Council dated July 18th, 1894, the control of Mashonaland and Matebeleland was invested in the British South Africa Company.

By the middle of 1895, forty-five thousand working claims for gold had been pegged out in Matebeleland alone ; the white population had grown to two thousand, all engrossed, says the historian, " in the fascinating pursuit of easily gotten wealth." The Natives were left with certain well-grounded grievances in respect to land, cattle and labour, and in March the Matebele rose in rebellion, the Mashona following in June. Not till September, 1897, was the land at peace again. Since then there have been no revolts.

With the increase of the European population there naturally was heard a demand for representation in the Government. In 1911 elected members were given a majority of seats on the Legislative Council ; in 1913 the elected members were increased to twelve, while six others were still nominated by the Company. In 1914 the Council challenged the right of the Company to the ownership of the unalienated land. The question was referred to the Judicial Committee of the Privy Council, which decided that the land belonged neither to the Company, nor to the Natives, but to the Crown.

By this time it had become evident that the days of the Company's administration were drawing to a close. The question naturally arose as to the future : would Southern Rhodesia throw in its lot with the Union of South Africa, with which it is geographically connected, or would it embark on a separate and adventurous career of its own ? A large majority of the white settlers, who numbered about thirty

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\* " Mbizo " (J. W. Posselt) in *Nada*.



thousand, voted for responsible government; and, as we have already recorded, the country was formally annexed to the British Empire in 1923 and the new form of government was set up. The British South Africa Company ceased its administrative functions, while retaining all mineral rights and large estates\* in both Southern and Northern Rhodesia, and receiving £3,750,000 from the Imperial Exchequer.

In 1918, the Chairman of the Company made this claim :

"Turbulent and destructive tribes have been converted into peaceful, prosperous and fairly industrious subjects of the King. The frontier lands have been secured and have become a source of military strength to Great Britain. British trade with the territories has been created amounting in the aggregate, taking only the last ten years, to £60,000,000. Nearly £8,000,000 sterling has been paid in dividends to British shareholders in Rhodesian companies, while not a single man who has acquired property or found his home and livelihood in Rhodesia would be there at all unless the Company had opened the country to him, and had established the security, the order and the means of communication which have made his life possible."†

The Buxton Commission, which in 1921 considered the future position of the country, paid a tribute to "the great Imperial, commercial and colonizing work that the Company have accomplished," and recognized that, but for the enterprise, courage and resource of Cecil Rhodes, Northern and Southern Rhodesia would have fallen into alien hands.

So much may be fully and gratefully acknowledged. The Company was frequently the object of criticism, some of it bitter, some of it unjust. Some pages of its

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\* The Company owns 110,000 acres in Southern Rhodesia, over 2,700,000 acres in Northern Rhodesia, besides 665,000 acres in the Bechuanaland Protectorate, and 2,700,000 acres in Nyasaland—a total of 6,188,671 acres.

† Quoted from *The South and East African Year Book*, 1927, p. 82.

history, even when penned by its own historian, cannot be read without indignation. But it accomplished a great work for the British Empire and for civilization. And some of its servants had the best interests of the Natives at heart.

### 3. NORTHERN RHODESIA.

The modern history of Northern Rhodesia begins with the arrival of David Livingstone and Mr. Oswell at the Zambezi, opposite Sesheke, in June, 1851. There Livingstone determined to explore the country "in search of a healthy district that might prove a centre of civilization, and open up the interior by a path to either the east or west coast." This resolution was carried out by the historic journey of 1852-56, in the course of which he ascended the Zambezi, penetrated to Loanda on the Atlantic coast, and then crossed the continent, mainly along the Zambezi, to Quilimane on the east coast. At the close of this journey he wrote: "As far as I am myself concerned, the opening of the new central country is a matter for congratulation only in so far as it opens up a prospect for the elevation of the inhabitants. As I have elsewhere remarked, I view the end of the geographical feat as the beginning of the missionary enterprise. I take the latter term in its most extended signification, and include every effort made for the amelioration of our race. . . ."\*

Livingstone's second expedition, 1858-1864, conducted under the auspices of the British Government, included a visit to the Makololo of the Upper Zambezi, a traverse of the Batoka plateau, and an excursion as far as Chinsamba, to the north-west of Kotakota on Lake Nyasa. That is to say, a large part of the time was spent in what is now Northern Rhodesia. Livingstone's final travels (1865-1871) also took him through much of this country. Passing round the

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\* David Livingstone: "Missionary Travels and Researches in South Africa" (1857), pp. 673, 674.

southern end of Lake Nyasa from the Rovuma, he crossed the present frontier near where Fort Jameson now stands, reached Lake Tanganyika at Cameron Bay, and thereafter visited the Kazembe and discovered Lakes Mweru and Bangweulu, near the latter of which he died on May 1st, 1873. A large part of the territory was thus explored by David Livingstone, and within its borders is situated that most sacred spot where his heart was buried.

It is fair to remember that Portuguese travellers had preceded Livingstone. The half-caste son of a Goanese trader, named Pereira, visited the Kazembe's village in 1796, and three years later conducted thither the Governor of Tete, Dr. Francisco Lacerda, who was so exhausted by the fatigues of the journey that he died soon after his arrival. In 1831-32 Major Monteiro and Captain Gamitto travelled from Sena, on the Zambezi, to the land of the Kazembe. But these journeys led to nothing, whereas Livingstone altered the whole course of the country's history.

The state of things existing at that period is graphically depicted by Livingstone and other travellers. Arab slave-traders had for a long time carried on their hideous traffic and devastation in the north-eastern districts. One of them reached the Barotse country in 1854. The slave-trade was also carried on from the west coast by Portuguese half-breeds, and this continued until it was stopped in quite recent years by the Chartered Company's officials. The Angoni kept the eastern districts in a state of constant turmoil. On the west, the razzias of the Matebele and of Kanyemba's Bachikundi from across the Zambezi, of the Makololo and Barotse, and of Mushidi and his Mangalanganza from Congoland, rivalled those of the Angoni in the east. "Give us sleep!" was the common aspiration of the hunted and harried people. It is no matter for wonder that even to-day Northern Rhodesia is one of the most thinly populated areas in Africa.

We have now to trace the course of events that have brought the country into its present position.

The story opens with the names of a trader and of missionaries. The trader was George Westbeeck, who opened up commerce with the Makololo. He was a man of sterling character who exercised great influence over the people. The missionaries were Messrs. Helmore and Price, with their wives, who were sent by the London Missionary Society to evangelize the Makololo in 1860. This expedition met with disaster at Linyanti, on the threshold of Barotseland.

In 1878 the Rev. F. Coillard arrived at the Zambezi from Basutoland for the purpose of making a preliminary survey on behalf of the French Protestant Mission, being attracted thither by the presence of the Suto-speaking Makololo. Since Livingstone's visit a revolution had taken place. The aboriginal tribes had risen against their Makololo conquerors and had practically exterminated them. The old Barotse line of chiefs was restored and Lewanika was now in power. The Suto language was still, however, the language of the aristocracy.

Mr. Coillard returned to the south to report and to prepare for the establishment of a Mission in Barotseland. During his absence Mr. F. S. Arnot, a missionary of indomitable spirit, arrived in 1882, and gained an entrance into the country through the kindly offices of Mr. Westbeeck. The Jesuits arrived about the same time, but, largely owing it seems to Mr. Westbeeck, Lewanika refused to allow them to settle in his dominions. Mr. Arnot prepared the way for the French Mission, and did Lewanika good service by advising him to reject Lobengula's overtures for an alliance against the white people, and to cultivate the friendship of Khama. Early in 1884, Mr. Arnot left for Benguella, whence he journeyed to Katanga, and founded the Garenganze Mission. In August, 1884, the Coillards returned to find the country passing through another revolution. A usurper named Akufuna had for a time driven out Lewanika, who, however, quickly regained his position. In August, 1886, the Mission of the Paris Evangelical Society was planted at Sefula.

Great changes were now imminent. In 1888 the Barotse Council debated the question whether their country should be placed under the protection of Queen Victoria. Mr. Coillard was loth to intervene in a political matter, but he had become sincerely convinced that it was to the ultimate good of the people that they should come under the suzerainty of Great Britain. In January, 1889, he wrote to the administrator of Bechuanaland saying: "The king Lewanika is most anxious to solicit that the protection of the British Government should soon be extended to him and to his people." The Imperial Government hesitated, and Cecil Rhodes, whose Company had recently received its charter, resolved to act. In 1889 a man named Ware had secured from Lewanika a concession of mineral rights in the Batonga country. This concession was acquired by Mr. Rhodes for cash, and he sent Mr. F. L. Lochner to treat with Lewanika. There can be no doubt that Lochner went beyond the strict truth in assuring the Barotse that a treaty with the Company was tantamount to an alliance with Queen Victoria. The historian justifies this tergiversation by pleading that if Lochner had told the exact truth Lewanika would have refused to deal with him, which is probably true. When subsequently Lewanika realized the facts he was naturally angry. By the treaty entered into by Lewanika and the Company, the latter gained, in return for a subsidy of £2,000 a year, full mining and commercial rights over the whole of Lewanika's dominions, the area of which was uncertain, but perhaps did not cover the whole of north-western Rhodesia as subsequently demarcated. Lewanika expressly retained his constitutional authority as chief of the nation, and safeguarded the lands and cattle of his people from interference. No mines were to be opened in Barotse-land proper. At subsequent dates fresh agreements were made with him by the Company, which thereby gained further advantages. But a large area, marked on the map as the administrative district of Barotse, and covering about fifty-seven thousand square miles,

is regarded as a Reserve and not open to European settlement.

Mr. Cecil Rhodes formed such a high opinion of the ability of Mr. Coillard, and of his influence over the people, that he offered him the position of Resident. This the missionary declined: "I cannot serve two masters," he said; but he offered to act as a medium of communication. North-western Rhodesia came into being as a province of the Chartered Company's domain. In 1897 Mr. (afterwards Sir) R. T. Coryndon became the first Resident. The country was divided into administrative districts; law and order were introduced. All without the firing of a shot.

The modern history of north-eastern Rhodesia is closely associated with that of its neighbour, Nyasaland.\* In 1878 the supporters of the Missions in that country formed a company, afterwards to be known as the African Lakes Company, to combat the slave-trade by the introduction of legitimate commerce. This body extended its operations into what is now Northern Rhodesia, and particularly at the south end of Lake Tanganyika. It came into collision with the Arabs. In 1889, Mr. Cecil Rhodes acquired for his Company the rights and property of the African Lakes Company, and a new association, the African Lakes Trading Corporation, came into being to carry on the business.†

Mr. Rhodes also took steps to bring under the British South Africa Company's administration all the country lying east of Lewanika's dominions, and between the Zambezi and Lake Tanganyika. Mr. (afterwards Sir) H. H. Johnston made treaties with some of the native chiefs and engaged Mr. (now Sir) Alfred Sharpe to continue the operations. In the course of several notable journeys, Mr. Sharpe concluded agreements, under which, in return for full mineral and commercial rights, the Company bound

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\* See W. J. W. Roome: "A Great Emancipation" (1926): *World Dominion Survey Series*.

† F. L. Moir: "After Livingstone" (n.d.), p. 176.

itself "to promote Christian Missions and education, to stamp out slavery, and generally to advance the civilization of the native tribes." He endeavoured to induce Mushidi to make a similar treaty, but was unsuccessful, and Mushidi's country, where Mr. Arnot had established his Mission, became part of the Belgian Congo. In 1890, Mr. Joseph Thomson, one of the most intrepid of African travellers, was sent to make other treaties with native chiefs. These agreements, with others made by the African Lakes Company, formed the basis of the British South Africa Company's rule in north-eastern Rhodesia, which in 1891 was recognized by the Imperial Government. For four years the administration was carried on by Sir H. H. Johnston in his capacity as Commissioner for Nyasaland, the Company paying £10,000 a year to cover the expenses. In 1895 the Company assumed direct control, and north-eastern Rhodesia came into being as the third province of its domain.

Except in collision with the Arab slave-traders, no armed forces had been employed. These made their last effort in 1897, and were finally defeated. In the same year there was some trouble with the Angoni chief, Mpeseni. The bulk of this warlike tribe had passed peacefully under British rule, mainly as the result of the influence of the Missions.\*

None of the treaties mentioned had been concluded with the Bemba—"the dreaded Awemba," "who did not know how to hoe." From Abercorn, the administration's headquarters in the Tanganyika district, the officials could only watch and bide their time for bringing these fine people under British sway. The London Missionary Society had started work at Fwambo, close to the border of the closed land, in 1887. The White Fathers had established themselves at Mambwe in 1894, and they commenced negotiations with the Bemba chief, Mukasa. The credit of first penetrating into the country, say Messrs. Gouldsbury

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\* The story, a very fine one, has been told by Dr. Elmslie (op. cit.) and by Dr. Donald Fraser in his "Winning a Primitive People" (1914).

and Sheane, belongs to Père Van Oost of the latter Mission. This was in 1898. In 1900, Mr. and Mrs. Purves, of the London Missionary Society, visited the northern districts of Bembaland, and in the following year the London Missionary Society founded the Mbereshi station. Civil administration was introduced, and the tribe settled down in peace. When the Great War broke out, the Angoni and Bemba, the two most dreaded peoples in Northern Rhodesia, furnished nearly three thousand fighting men to take part in the East African campaign on the British side.

Up to 1911 the two provinces of north-eastern and north-western Rhodesia remained distinct; in that year they were amalgamated as Northern Rhodesia, under the administratorship of Mr. (afterwards Sir) L. A. Wallace.

By this time the country was fairly embarked upon its new career. European settlers were beginning to arrive. The whole country was under the control and guidance of the Company's officials. The mining industry had started operations.

As already recorded, the British South Africa Company's rule ceased in 1924, when the Imperial Government assumed the direct administration. The Company retained its large estates and the mineral rights which it had acquired.

This brief sketch of the history cannot close without paying a high tribute of praise to the Company's officials in Northern Rhodesia. Under conditions which only men who have lived in the country can appreciate, they accomplished a great and difficult task in bringing peace and order into a distracted land.

#### 4. THE FUTURE.

At the time of writing, the political future of these territories is being hotly debated in some quarters. There is a strong body of opinion in favour of the amalgamation of Northern and Southern Rhodesia, with, or without, the inclusion of Nyasaland. Others are, or have been, in favour of dividing Northern



Rhodesia, leaving Barotseland as a Native State (possibly attached to Bechuanaland), joining the eastern districts to their neighbour, Nyasaland, and leaving the central districts, traversed by the railway, to amalgamate with Southern Rhodesia. Influential elements in the European population of the Northern territory wish it to be left alone to work out its own destiny. The Executive of the General Missionary Conference has expressed the opinion that the country should remain a Protectorate directly under the Crown as at present. Personally, I should prefer to see Northern Rhodesia, Tanganyika Territory and Nyasaland formed into one great Dependency, with a land and native policy much more favourable to the African population than that which prevails in the south.

The Governor of Northern Rhodesia, in his address at the opening of the session of the Legislative Council in April, 1928, pointed out that the discussion which had taken place as to the future centred almost exclusively on the advantages and disadvantages to the European population, which constitutes about one-half of one per cent. of the total ; and that it proceeded on the assumption that a great part of the Territory is well suited for European settlement. Such settlement as can take place is dependent and, so far as we can see, will always be dependent upon Native labour. The Native should therefore not be ignored in the discussions as to the political future of the country.\*

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\* *Northern Rhodesia Government Gazette*, April 18th, 1928.

## CHAPTER III.

### The Missions

#### 1. PRELIMINARY REMARKS.

THIS and the following chapter should be read in connection with the statistical tables given in the appendices. We have spared no pains to secure the accuracy of these tables, but have to confess that they are not so complete as we desired to make them. Certain Missions do not, on principle, publish figures; and since we cannot allow ourselves to guess at the numbers of Christians attached to their stations we are compelled to leave blanks in our schedules. This renders us unable to compute with any accuracy the numbers of Christians in the several districts where those Missions are at work, which we wished to do in order to show where Christianity is making advances, and where, on the other hand, its forces need strengthening.

We understand a "Mission station" to be (in the words of the *World Missionary Atlas*) a place of residence of one or more missionaries from Christendom. We have followed this definition in our tables, excepting only, be it noted, the stations of the Presbyterian Church of South Africa.

It is impossible to introduce sufficient columns in our tables for all the various kinds of schools, and it is not always easy to distinguish boarding schools from colleges or training schools. In our descriptive notes we have followed the nomenclature of the Reports from which we have gathered the facts.

It would appear that there is more than one method of counting Church members and the numbers of the Christian community. We have taken the figures as given in the Reports. Owing to the diverse rules that govern the entrance into the Church, it is impossible to compare justly, in regard to numbers, the work of one Mission with that of another.

We have placed, so far as we are able, the Missions in chronological order, beginning from the date of the foundation of the first permanent station.

## 2. WORK FOR EUROPEAN COLONISTS.

Our concern in this Survey is with the missionary work of the Church among the native Africans, but this must not be taken to mean that we in any way minimize the importance of what is being done for the Europeans in Rhodesia. It is considerable, but not adequate. If the blacks need the Gospel the whites need it no less. The message of Christianity is for all races without distinction. The Church can only succeed in its great enterprise by bringing all alike under the dominance of Jesus Christ. We agree with the Bishop of Southern Rhodesia, who thus expresses his views :\*

"I am convinced that our work of converting Southern Rhodesia will be sore let and hindered until we are able to render more effective service amongst our European people. Without their help and support the clergy and their fellow-labourers can never hope to win the Africans. Therefore our decision to strengthen the link between European and African work is of great importance to the Mission work in its narrower sense. There should be no idea of 'preference' for the Africans rather than the Europeans. We are here to minister to all Christ's people ; and we shall do so far more efficiently when every priest is thought of as interested in, and in some measure responsible for, work amongst both Europeans and Africans."

The Secretary of the Universities' Mission to Central Africa states that an enormous benefit is derived by all parties from the fact that, practically speaking, all the clergy of the Northern Rhodesian diocese are engaged in doing both African and European work.

"There is no such distinction as obtains in some other dioceses of the Church between the Chaplain

Padre, who would not consider it his business to do anything for 'Natives,' and the Missionary Padre, who would scarcely be welcomed if he tried to turn his hand to work among the Europeans. Every priest in the diocese of Northern Rhodesia is a Missionary Padre and a Chaplain Padre too, and it is good for him that it should be so, while it is perhaps even better for the African Christians, and possibly best for the European Christians. . . . It offers a not unimportant contribution towards the solution of the 'race question' so far as Northern Rhodesia is concerned."\*

In countries like Rhodesia the Church has a very special function, that of acting as a link between the Europeans and the Africans, interpreting each to the other and declaring to both alike the eternal principles of justice and righteousness. Where the small minority of whites hold all the political power, and at the same time are dependent for labour upon the overwhelming majority of the blacks, they are strongly tempted to use their power unfairly, and nobody would venture to say that in Southern Rhodesia that power has never been used unfairly. The Church has to stand as the tribune of the inarticulate masses even at the risk of giving offence to the ruling minority. White and black have to live side by side and co-operate in building a prosperous Christian community; they will be drawn together as they approximate to the mind of Christ, which it is the business of the Church to declare and exemplify.

What the *Call from Our Own People Overseas* says of East Africa in general is true particularly of Rhodesia :

"It is often easy to criticize the lives of settlers, especially in the early days of a permanent settlement. But it is better to be slow in judgment, for often every man is fighting a hard battle, and, taking them all in all, the British settler in East Africa is an exceedingly fine type. He needs the ministrations of the Church all the more because often he has almost

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\* The Rev. E. F. Spanton : "Central Africa," April, 1928, p. 65.

forgotten that he needs them. The whole future of these new and growing communities, especially in Kenya Colony and Northern Rhodesia, depends upon the children being given a chance of acquiring knowledge of the Christian life and faith and habits of worship. Moreover, in East Africa to-day the missionary influence of the white man is beyond all computation. His life, more than any other factor, counts in the presentation of Christianity to the simple, primitive folk among whom he lives. The Church must see to it that the settler realizes this tremendous responsibility and must help him to meet it."

In Rhodesia, while some Societies have confined themselves to work among the Africans, others have sought to minister to Europeans as well. Chief among these are the Anglicans, the Wesleyan Methodists, and the Roman Catholics. They have built Churches, with the liberal support of the colonists, and have set men apart to travel among the scattered and isolated communities of miners. In Northern Rhodesia the Wesleyans have stationed a man at Broken Hill to minister solely to the Europeans. The Anglicans and Roman Catholics have also done valuable educational work for Europeans. The Presbyterians have opened a Church at Livingstone for Europeans.

In our statistical tables it has not been possible to distinguish absolutely between the two forms of Christian service, for often a missionary will give part of his time to European and another part to Native work, or will pass from one to the other for a period. The figures relating to the Christian community are for Africans only—so far as we can determine.

### 3. THE MISSIONS IN SOUTHERN RHODESIA.

*The London Missionary Society (L.M.S.).*

We have already recounted the visits of Robert Moffat to Umsiligazi, and the arrival of the first Mission party of the London Missionary Society in October, 1859. The chief of the Matebele assigned to them the valley of Inyati, where they built the

station which still stands there. "The missionaries found the work very difficult and the prospect uninspiring. The iron military discipline enforced and the sanguinary and warlike character of the Matebele were persistent and powerful foes both to Christian teaching and to civilization. . . . Congregations in 1864 numbered only from ten to thirty."\* Mr. Sykes, one of the pioneers, remained in the Mission till his death in 1887 without, it is said, winning a convert. In 1870, Lobengula, who had succeeded Umsiligazi, granted the London Missionary Society the site upon which the station of Hope Fountain was built. The Rev. C. D. Helm arrived there in 1875, and worked on for the rest of his life. Mr. Carnegie joined him in 1882.

While showing no disposition to become a Christian, Lobengula was always friendly to the Mission, partly owing to his affection for Robert Moffat, and the missionaries exerted considerable influence over him. During the war of 1894 both stations were destroyed. In later years the work has extended to Dombodema (1895), to Tjimali (1908), and to the Shangani Reserve (1913). In 1927, the five stations named were worked as four, Dombodema being united with Tjimali under the care of one missionary.

*Summary—L.M.S. Statistics—1927.*

Stations.	Out-stations.	European Staff.			African Staff.		Total Staff.	Christian Community.			Day Schools.		Boarding Schools and Training Institutions.	
		Men.	Wives.	Women.	Ministers.	Laymen.		Communicants.	Others.	Total.	Number.	Scholars.	Number.	Students.
4	77	4	4	2	5	110	125	1,460	813	2,273	93	7,434	2	152

\* Richard Lovett: "History of the London Missionary Society" (1899), Vol. I., p. 625.

Hope Fountain has become the pivot of the London Missionary Society's work. Here, in addition to extended evangelistic operations conducted at the centre and at twenty-one out-stations, there is a large institution for girls which, in 1927, was filled to overflowing. Ninety-five boarders and a hundred day scholars were then on the roll. A Normal Department was established in 1926, and also new industrial work for women. Twenty-five women were enrolled, who are taught to make all kinds of woven articles, such as baskets, scarves and dress lengths. It is hoped to form a Native craft which will enable the people to provide themselves with things they need. The work of this institution has received high praise from the Government Director of Education.

At Inyati the London Missionary Society has an institution for young men, where they are trained in carpentry, building and agriculture. "It is recognized that the various scholastic and industrial activities are like parts of an arch supporting each other, while in the centre and at the highest point is the keystone, the bringing in of these youths to our Lord and Saviour, Jesus Christ."

The missionary in Shangani spends much time in itineration: in 1926 he covered over 5,500 miles: "... the way sometimes passed through thick forests and along rough tracks to visit and encourage teachers and members over an area of seven thousand square miles." He now employs a motor-car. The latest report of the Mission notes: "There is a great tract of land towards the Zambezi without any missionary. There is much overlapping in other places, but no missionary has ventured into the fly belt, where the Natives seldom see a white man. This would appear to be a region marked out for evangelistic service from the Shangani base, but as yet the resources are too small."

From Dombodema, the work is carried on at thirty-six centres, the pupils in the schools numbering over three thousand. Here, as in other places, there is need for a more fully trained body of teachers. At least

ninety per cent. of the pupils never enter any but the third-class schools, and very often the teaching is given by those who have passed only the second standard. The people here speak Karanga, and some little has been done to give them books in their own language.

*The Roman Catholic Mission (R.C.).*

The Mission is carried on by Jesuits, Marianhill Fathers, and members of three Sisterhoods.

The first missionary to tread what is now Rhodesian soil was the Jesuit Father, Gonzalo da Silveira. In 1560, twenty years after the foundation of the Society, he landed at Sofala and after a time proceeded to Sena on the Zambezi. Later on he journeyed to the village of Monomotapa, the chief whose name became a legend, where he arrived on Christmas Day, 1560. This place named Zimbaoc was probably in the vicinity of Mount Darwin.\* At first all went well and within a month of his arrival Father da Silveira baptized some three hundred persons, but then the chief turned against him, and had him strangled on March 16th, 1561—"the first martyr for the Christian faith in South Africa." His body was thrown into the Musengezi river. Later came the Dominicans who laboured for long among the Makaranga. In 1652, the reigning Monomotapa was baptized. But all this promising early enterprise had no permanent result.†

We have alluded in the previous chapter to the abortive attempt made in 1880 by the Jesuits to commence a Mission on the Upper Zambezi. For five years or more the Fathers remained at Pandamatenka, south of the river, and then withdrew. In 1879 a party of Jesuits visited Lobengula and gained his consent

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\* Du Plessis: "A History of Christian Missions in South Africa" (1911), p. 9.

† The Rev. A. S. Cripps controverts this statement: "'The blood of the martyrs is the seed of the Church.' The seed of altruism was surely likely to take root somewhere. No permanent result in the statistics of Institutionalism—I quite agree. But such things as love and honour and the soul of man are *not* bought with a price and do *not* die with death."



to open a Mission, but it was not until 1887 that Father Prestage began work at Empandeni.

The Jesuits occupy now twenty-three stations, among which are the following: Salisbury, Bulawayo, Gwelo, Umtali, Kutama, Driefontein, Hama's, Holy Cross, Gokomere, Embakwa, Chikuni, Chingombo, Monte Cassino, Triashill.

The Mission staff numbers:

	<i>Fathers.</i>	<i>Brothers.</i>	<i>Sisters.</i>	<i>Total.</i>
Jesuit .. ..	53	34	—	87
Marianhill .. ..	4	7	—	11
Dominican .. ..	—	—	90	90
Sisters of Namur .. ..	—	—	10	10
Sisters of the Precious Blood .. ..	—	—	20	20
	<u>57</u>	<u>41</u>	<u>120</u>	<u>218</u>

It is not possible always to separate the figures concerning Native work from those concerning European work. The Roman Catholics are reported to number 20,657 Africans, with 7,100 under instruction. But how many of the staff are engaged in European or African work we are unable to say. The schools are as follows:

3 Normal Schools—72 students.

9 Industrial Schools—463 students.

8 Boarding Schools—366 girls.

208 Primary and Catechism Schools—7,479 boys and 5,361 girls.

Since we have no details of individual stations, we have omitted the names from the Appendices III. and IV.

### *The Church of England (C.E.).*

The Diocese of Mashonaland was created in January 1891, and in 1915 its name was changed to the Diocese of Southern Rhodesia. It includes some territory outside the political boundary. As early as 1874 a project was formed to visit the country in order to explore for Mission sites, but it was not until 1876 that the Rev. W. Greenstock arrived and gained Lobengula's permission to start work. This effort

came to nothing. In 1888 Dr. Knight-Bruce, Bishop of Bloemfontein, journeyed to Lobengula's capital and, with some difficulty, gained his permission to open Missions among the Makaranga tribes. He travelled extensively both on this occasion and later (1891-1894) while he was Bishop. His intention originally was to occupy Mashonaland, leaving the Matebele to the London Missionary Society and to minister to the Natives, but political developments caused him to change his plans, to attempt to cover the country and to take up English work as well. He obtained large grants of land, intending them to be practically Native Reserves, "so that if the Natives were ever crowded out of their lands they might have some place near at hand where they could grow their crops and keep their few cattle."\* Dr. Knight-Bruce was succeeded by Dr. Gaul (1895-1907), Dr. E. N. Powel (1908-1910), Dr. Beaven (1911-1925), and the present Bishop, Dr. E. F. Paget.

*Summary—C.E. Statistics.*

Stations. *	European Staff.							African Staff.		Christian Community.			Day Schools.		Boarding Schools and Training Institutions.	
	Out-stations.	Men	Wives.	Women.	Ordained.	Lay.	Total Staff.	Communicants.	Offics.	Total.	Number.	Scholars.	Number.	Students.		
18	243	29	7	11	8	253	308	14,727	7,171	21,898	243	16,440	12	277		

N.B.—These figures are incomplete. Few data are available for the St. Francis Mission. The number of scholars is that given in the Report of the Director of Education, 1925

\* G. W. H. Knight-Bruce: "Memories of Mashonaland" (1895), p. 99.

"The clergy in the townships are supported by local contributions, and minister chiefly to Europeans, but in some instances take charge of the Native Christians in their parishes. In the larger centres it is necessary to provide Missionary Priests to take charge of the work among the Natives. The clergy at most Mission stations are supported from England; they devote the greater part of their time to Native missionary work, but hold services for Europeans whenever possible. All monies raised from Native sources are devoted to the payment of Native catechists and teachers. . . . A few catechists are paid from England."\*

In 1890 the Society for the Propagation of the Gospel (S.P.G.) set apart £7,000 to be expended in this diocese in seven years, and it has continued to vote from £1,000 to £2,000 a year to it, the amount in 1926 being £1,844.

The "Mother Mission" of the diocese is St. Augustine's, Penhalonga, in the Umtali district, where work was begun by Bishop Knight-Bruce in 1891. Bishop Gaul planned it as an industrial Mission on Community lines. It owed much to the energy and devotion of the Rev. E. H. Etheridge, who became Principal of the institution in 1900, and is now Bishop of St. John's, Kaffraria. In 1915, the Community of the Resurrection assumed charge of the station. A college for teachers was opened in 1918. Men are being trained for the ministry, and there is also a secondary school for boys, opened in 1923. In addition to ordinary subjects, instruction is given in agriculture, carpentry and building.

Adjoining St. Augustine's is a boarding school for girls—St. Monica's. This was opened in 1904, as the result of a request made by the boys, who said they did not wish to marry heathen girls. It is conducted by members of the sisterhood from St. Peter's, Grahamstown, South Africa. The girls are taught laundry work, needlework, spinning and gardening.

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\* E. C. Baxter: "A Short History of the Diocese of Southern Rhodesia" (1922), p. 9.

The work from Penhalonga has extended over a wide district, there being now twenty-six out-stations.

One of these subsidiary stations, forty miles distant, became a separate station in 1910 under the name of St. David's, Bonda. There are here, besides a Church and a hospital, a "home" school for girls, graded as first-class, and a day school with 160 pupils, graded as second-class. It also has numerous out-stations—twenty-two at least. "There has been no great rush of converts, but a continuous stream of people coming forward for baptism"—writes the Rev. S. J. Christelow. "Last Easter (1927) we had a record number of communicants—nearly a thousand on Easter Day, and during the octave another 350."

Eight miles east of Rusape, in the Makoni district, is the Mission of St. Faith and the Epiphany, where work was started by a Zulu catechist in 1891, and where an English priest was placed in 1895. Here also industrial work is carried on, the boys of the central school learning brick-making and carpentry, and the girls weaving and pottery. There are over forty out-stations, each having a Church built entirely by the people. All but one of these were opened at the request of the Natives, and often they have had to ask many times before a teacher could be sent.

A Mission was opened at Macheke in about 1907, and named St. Bernard's. An earlier outpost in the neighbouring country of Mangwendi was in charge of a Native catechist, Bernard, who came from Cape Colony. He was speared during the troubles in 1896.

The Anglicans were in Salisbury at the beginning of the township, Canon Balfour having come up with the pioneer column in 1890. He at once built a Church of mud walls and thatched roof for the settlers; the pro-Cathedral was begun in 1892. Work among the Natives of the district was undertaken, and Salisbury is now the centre of extensive operations in neighbouring Reserves, there being twenty-seven out-stations.

European work was commenced at Gwelo in 1895, and a Native Church was erected there in 1910. In

1912, the Mission of St. Francis was started by the Rev. H. R. Quinn (who afterwards joined the Jesuits) in the Reserve east of Selukwe, with which parish it was afterwards amalgamated. An impressive church was built there during the ministry of Mr. Wilson. A Native catechist began the work which developed into All Saints, Wreningham, and an English priest took charge of it in 1899. The Rev. A. S. Cripps, the poet-missionary, was stationed there from 1901 to 1911, and at Maronda Mashanu, not far away, from 1911 to 1926. Father Laurence, of the Society of Divine Compassion, has, with lay brothers to help him, taken up work at Wreningham.

The first English service was held in Bulawayo on the day after the occupation—November 5th, 1893. Four years later work was begun in the Native location, where St. Columba's Church was built. Around Bulawayo there is now a large number of stations and out-stations, including such important centres as St. Aidan's, Bembesi, where substantial buildings for industrial and educational work were erected twenty-five years ago. Here there is a boarding school for boys.

The latest station to be opened is St. Alban's, near Glendale, in the Mazoe district—prior to 1926 it was an out-station. Sinoia, in Lomagundi district, is a sub-station for the larger part of St. Alban's parish, and out-stations have extended 102 miles from there.

#### *The Wesleyan Methodist Missionary Society (W.M.M.S.).*

In 1891 Mr. Cecil Rhodes, on behalf of the British South Africa Company, offered the Wesleyans £100 a year towards the expense of a missionary in Rhodesia. In that year the Revs. Owen Watkins and Isaac Shimmin travelled from the Transvaal to Salisbury, where the latter stayed to initiate the Mission. He held his first European service in a hut, with a barrel for a reading-desk and a few soap-boxes for pews—"a congregation of four men crowded in." The Chartered Company made generous grants of land for Mission purposes. At Epworth, near Salisbury, a farm

of three thousand acres (increased in 1908 to nine thousand) was given. The office of Chairman of the district was held by the Rev. John White from 1903 until 1926, when he was succeeded by the Rev. Frank Noble.

The plan of campaign laid down from the beginning was that of building strong central stations, each extending within the radius of its influence as far as means would allow. Earnest preaching of the Gospel, careful instruction of converts, prominence given to education, and the employment of Native workers, these features have remained a characteristic of the Wesleyan Mission. It has always aimed at ministering to both Europeans and Africans.

In 1891 a station was opened at Hartleyton, within ninety miles of the Zambezi; this was afterwards abandoned. In the following year evangelists were placed at Nengubo, now the educational centre, and at Kwenda in the territory of Gambiza, the paramount chief of the Banjanja; this is now linked with Chimanza. The first returns of the Mission were published in 1893, and showed three chapels, thirteen preaching places, two missionaries, eight catechists, eight hundred and seventy children in the schools, and five members. The 1896 rebellion proved a serious drawback: Mission buildings were destroyed and two evangelists murdered.

After Bulawayo was occupied by the British South Africa Company, the Wesleyans placed a minister there (1894). In 1901, fifteen hundred families of Fingoes were brought by the Company from the Cape Colony and located at Bembesi, twenty-five miles from Bulawayo. The Wesleyan Methodist Missionary Society began work among these people, many of whom were already Methodists. In 1897, a Mission was opened among the Matebele at Tegwani, where the British South Africa Company allotted ten thousand acres for an industrial school, which now has sixty-nine students in training. Six Matebele were admitted to Church membership in 1898.

Instances occurred, as at Gwelo in 1903, and at Selukwe, of Native Churches springing up where the missionaries had not sown.

In 1898, the Rev. J. White began to train teachers and evangelists at Nengubo. This task has been carried on there in the Waddilove Institution, where at present there are three hundred and thirty students (200 male, 130 female), forty-five of whom are being trained as evangelists, thirty as teachers, and a hundred and fifty are receiving industrial teaching. There is also a course of training for the ministry. The Phelps-Stokes Commission reported: "The institution is very efficiently run, and has the reputation of being one of the best in Rhodesia."\* Towards the close of 1927, a hospital was opened in connection with the institution.

*Summary—W.M.M.S. Statistics.*

Stations.	Out-stations.	European Staff.			African Staff.		Christian Community.			Day Schools.		Training Institutions.	
		Men.	Wives.	Women.	Ordained.	Lay.	Communicants.	Others.	Total.	Number.	Scholars.	Number.	Students.
9	367	16	9	1	9	400	435	3,822	5,941	9,763	185	11,947	2 399

Simple medical work is carried on by the missionaries; there is a hospital at Nengubo, a trained nurse is on the staff, but no qualified medical man.

At the Synod held in January, 1928, three African candidates were accepted for the ministry; one man, a nephew of Lobengula, was ordained.

*The Dutch Reformed Church of South Africa (D.R.C.S.A.).*

The Mission in southern Mashonaland is an offshoot from the Mission planted in 1861 in the Zoutpansberg region of northern Transvaal. That very fine mis-

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\* T. J. Jones: "Education in East Africa" (n.d.), p. 245.

sionary, Stephanus Hofmeyr, who laboured there for thirty years, often turned his thoughts to the peoples living beyond the Limpopo, but as the Dutch Reformed Church could not undertake the work he urged, and helped, others to attempt it. The Rev. F. Coillard, of the Paris Mission in Basutoland, tried to establish a Mission among the Banyai in 1878, but failed through the hostility of Lobengula. Mr. Hofmeyr did not, in spite of such failures, lose heart, and he sent out some of his evangelists from time to time to sojourn among the Banyai for a period and then to return, before the suspicion and opposition of the Matebele chief had time to gather force.\* When the concession was granted by Lobengula to Rudd and his friends, and the Chartered Company took shape, it was thought that a favourable opportunity was offered to make another effort, and the Rev. S. P. Helm, Mr. Hofmeyr's colleague, travelled northwards to the vicinity of the Zimbabwe ruins, finding the Natives friendly and apparently sincerely desirous of having a white missionary. In 1890, Messrs. Helm and A. A. Louw set out to start the work, and in 1891 planted the station of Morgenster ("Morning Star") three miles from Zimbabwe. New stations were built in subsequent years at Harawe, thirty miles east of Morgenster, and Pamoshana, about sixty miles to the north-east. "The years 1903 and 1904 were years of much trial for the Mission workers. No less than fifteen of the staff either died of fever or were forced by failing health to leave the field, and it appeared as if there could be no thought of further extension. But though there was little opportunity to extend, the work gradually grew in intensive power, and in the hold which the missionaries were obtaining over the Native mind and heart."†

In 1907, three stations, Gutu, Chibi and Zimuto (Alheit), founded by the Berlin Mission as an outgrowth of their work in the Transvaal, were transferred to the Dutch Reformed Church of South Africa.

Since then the Mission has gone on expanding,

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\* Du Plessis : op. cit., p. 288.

† *Ibid.* p. 290.



until it is now one of the largest, and most successful, in Southern Rhodesia. As will be noted in another chapter, some excellent linguistic and literary work has been done by its members.

*Summary—D.R.C.S.A. Statistics.*

Stations.	Out-stations.	European Staff.			African Staff.			Christian Community.			Day Schools.		Training Institutions.	
		Men.	Wives.	Women.	Ordained.	Lay.	Total Staff.	Communicants.	Others.	Total.	Number.	Scholars.	Number.	Students.
9	333	19	18	17	—	539	593	3,055	6,383	9,438	324	21,055	2	?

The approximate number attending services on Sunday is given as 25,385 ; the number of heathen reached with the Gospel as 104,000, and the heathen unreached as 84,000.

In a previous chapter (page 28) we alluded to the fact that many thousands of Africans migrate from Northern Rhodesia and Nyasaland in search of work, and that large numbers of these remain in Southern Rhodesia. The Dutch Reformed Church is making special efforts to win these folk. The Rev. T. C. B. Vlok, who was one of the pioneer Dutch missionaries in Nyasaland, is stationed at Salisbury for the purpose of working among the Nyasa men. He is assisted by nine evangelists, who are placed on mines and estates over a wide area, from Shamva mine in the north to Bulawayo. They have charge of a thousand Church members and four hundred catechumens, conduct evening schools and preach.

*The American Board of Commissioners for Foreign Missions (A.B.C.F.M.).*

In 1879 this American Society, which since 1835 had maintained Missions in South Africa, determined

to inaugurate a new venture among the Amatshangana occupying territory which now lies partly in Portuguese territory and partly in Southern Rhodesia. The first efforts did not succeed, and the American Board turned its attention to the coast tribes around Inhambane. Some years later two of the missionaries, when making another attempt, met Mr. Cecil Rhodes, whose Company had recently acquired rights over part of this region, and he approved of the scheme, promising three thousand acres of land for each missionary family. In 1893, the pioneer expedition, consisting of four missionaries, with several Zulu helpers, penetrated to Mount Selinda near the frontier separating Rhodesia from Portuguese East Africa. There they established their first station, and in the following year another at Chikore, twenty miles westwards.\* At these two places the Mission owns twenty-five thousand acres of land.

*Summary—A.B.C.F.M. Statistics*

Stations.	Out-stations.	European Staff.			African Staff.		Total Staff.	Christian Community.			Day Schools.		Secondary Schools and Training Institutions.	
		Men.	Wives	Women.	Ordained.	Lay.		Communicants.	Others	Total.	Number.	Scholars.	Number.	Students.
2	27	9	8	5	1	53	76	530	1,570	2,100	17	1,460	2	315

There are 443 pupils in Sunday schools, and 1,460 in day schools, while in the secondary school and the training institution there are 315 students. There is one medical man on the staff, who in one year reported 11,875 treatments at the hospital.

When the Phelps-Stokes Commission visited Mount

\* Du Plessis, op. cit., p. 308.

Selinda they found a Bible school, a teacher-training institution, a hospital, second and third-class day and boarding schools, tile and brick-making, woodwork and cabinet-making, domestic training and agriculture. They reported the manual and agricultural training to be excellent, "possibly it is the best in the Colony." They also spoke in the highest terms of the educational work being done at Chikore.\*

*The Board of Foreign Missions of the Methodist Episcopal Church (M.E.F.B.).*

The work of the American Methodists was founded in Rhodesia by their Bishop Hartzell in the year 1897. At the time that the Salisbury-Beira railway was being built it was found impossible to bring the line to the town of Umtali on account of the steep gradients, so the township was moved to the line. The abandoned site and such buildings as remained were given by Mr. Cecil Rhodes to the Methodist Episcopal Church for their station—hence its name, Old Umtali. The wise policy has been followed of intensive cultivation of a relatively small area rather than attempting to cover wide regions of Rhodesia.

The Mission is organized into three "districts" named Mrewa, Mutambara and Old Umtali.

*Summary—M.E.F.B. Statistics.*

Stations.	Out-stations.	European Staff.			African Staff.		Total Staff.	Christian Community.			Day Schools.		Boarding Schools and Training Institutions.	
		Men.	Wives.	Women.	Ordained.	Lay.		Communicants.	Others.	Total.	Number.	Scholars.	Number.	Students.
6	66	14	9	18	—	154	195	3,632	4,544	8,176	149	8,218	4	812

\* T. J. Jones, op. cit., pp. 247-249.

The three "districts," which are said to cover 62,500 square miles, are divided into "circuits."

In the Mrewa "district" the Mrewa circuit is centred upon the place of that name, forty miles from the Macheke railway station. Here there is a boarding school for boys and girls. "The Christian community now embraces enough of the Native men in Government service to exert a profound influence throughout the district." Forty miles from Mrewa is Mtoko, the head of another circuit, where there is another boarding school for boys and girls. The missionary is said to have an almost clear field among about thirty-seven thousand people. "People are coming into the Kingdom, not by tens or scores, but by hundreds." Forty-five miles from Mrewa and ten from Headlands on the railway, the Methodists have a farm of 2,300 acres which is intended to be an educational centre. An African minister was in charge of this place in 1926.

At Nyadiri, between Mrewa and Mtoko, sixty-eight miles from Salisbury, the Methodists hold four thousand acres of land given by the Government. Work began here in 1923. It is the site of the Washburn hospital, with seventeen beds. In 1926 the in-patients numbered 179, and dispensary treatments 3,725. There is also a boarding school for boys and girls.

The Mutambara "district" comprises two circuits, Mutambara and Marange, at the latter of which no American was stationed in 1926. Mutambara lies fifty miles from Umtali. The Mission farm affords excellent opportunities for industrial training. There is a boarding school for boys and girls, and a dispensary.

The Old Umtali "district" comprises seven circuits. At Old Umtali itself the Mission farm covers three thousand acres. Here is the Hartzell Institute, with 347 students, thirty-two of whom are women; boarding schools for boys and girls; the Fairfield girls' school; a dispensary and a Mission press. There is also a nurses' training school.

The Gandazara, Chidiku and Nyakatsapa circuits, which consist in all of twenty-one stations and three

other preaching places, have no resident missionaries, but are supervised from Old Umtali. At Nyakatsapa there is a farm of six thousand acres. The Mission also possesses 650 acres three miles from the railway station of Odzi, and three acres have been leased there at the railway for a Church and school. Penhalonga also appears on the list of stations, but we are not told what is done there. It is a mining centre where six thousand Natives gather to work.

Umtali is the head of a double circuit—Native (with eight out-stations) and European.

The Report of Old Umtali says that the Mission is "carrying the Church too far. It is not taking up self-support fast enough." The time is come, it is said, for some of the Churches to be self-supporting.

The Methodist Episcopal Board holds in all 18,950 acres of land.

### *The South Africa General Mission (S.A.G.M.).*

This Mission, founded in 1889 as "the Cape General Mission," and reconstituted in 1894 under its present title, entered Rhodesia in 1897. The pioneers, Messrs. Dudley Kidd, Raney and Coupland, selected a site at Rusitu, near the Portuguese border. The object of the Mission is to reach the people who live in Mozambique, between the Rhodesian frontier and the Indian Ocean. Evangelistic tours are made across the border, but owing to official opposition no schools or out-stations have yet been planted in Portuguese territory. Some extension has taken place within Rhodesia, there being an out-station at Mhakwe, thirty-five miles from Rusitu, where an evangelist is supported by the central Native Church, and also other "preaching posts." Mr. Douglas Wood, who joined the staff in 1900, reduced the Ndaue dialect to writing, and Mr. Hatch, who has been in the Mission since 1904, has continued this literary work (see p. 102). A boarding school was started in 1908.

The South Africa General Mission publishes no statistics.

*The Brethren in Christ Church (B.C.).*

This body of American Christians opened work in the Matopo Hills, about thirty miles south of Bulawayo, in 1898, and now reports four stations, with thirty-nine out-stations, a staff of sixteen Europeans and fifty Africans. The communicants number 471 and the total Christian community 1,206; there are 1,338 Sunday scholars and 2,427 in the day schools, which number thirty-two. At the Matopo station, training in carpentry and building is given on a small scale, and there are fifty boarders and pupils in school, who are fed from the produce of the farm. The Report for 1925 notes: "The cry used to be: Train girls to be Christian wives for our Christian young men; but the cry has been reversed. Will you help us to pray that the rising generation of young men will be converted and trained for our Christian girls? . . . There are now more sisters than brethren here, in the Church, also in the class. At this stage in the development of the work the young men are hard to reach. More women and girls come to the services than men and boys." The Report of the Mtshabezi Mission says: "Girls have been coming to the boarding school faster than we can increase our staff, dormitories, or financial support, to care for them, and though it was hard we were compelled to turn some away; at the close of the year there were 143 boarders at the Mission."

*The Presbyterian Church of South Africa (P.C.S.A.).*

Under the General Assembly a Native Missions Committee has directed Missions since 1904 in various parts of South Africa. The work in Rhodesia formerly superintended by the Rev. S. S. Dornan (who is now occupying a similar position in the Transvaal) is at present under the general oversight of the Rev. C. E. Greenfield. There are five stations, at only two of which, however, are Europeans engaged; twenty-four out-stations; thirty African teachers and evangelists; a Christian community of 632, including 429 communicants; fourteen day schools with 369

pupils. In 1925 an industrial training institute was commenced in the Intabazinduna Reserve, to the east of Bulawayo.

*Svenska Kyrans Mission (S.K.M.).*

The Lutheran Church of Sweden, which opened Missions in South Africa in 1876, attempted to begin work in Rhodesia in 1903, but death and the ill-health of the pioneers caused a temporary withdrawal. Another effort was successfully made in 1908, and since that date two stations have been opened in the Belingwe district. In 1926 the Swedish Mission reported: two stations, twenty-seven out-stations, a European staff of twelve and thirty-five African lay workers; a total Christian community of 507, including 264 communicants. There were 1,391 pupils in fifty-eight day schools. The Mission has one medical man and five nurses (one of them a qualified African) on the staff.

*The Swedish Free Mission (S.F.M.).*

This Mission, of a Pentecostal type, was started by Mr. Nielsen on a farm in the Gwanda district. It is reported to have a staff of two men and five women, but we have no details.

*The Salvation Army (S.A.).*

The Salvation Army carries on its campaign in Rhodesia both among Europeans and Africans. It is reported to have seven Mission stations, eleven European missionaries, eighty-nine schools and Churches under African officer-teachers, 239 paid workers, seventy-eight African officers and three teachers; but we have no further details.

*The Seventh-Day Adventists (S.D.A.).*

The Seventh-Day Adventists began work in 1895 on a large tract of land granted by the Chartered

Company, some thirty-two miles from Bulawayo. They now have five stations, with a European staff of sixteen, an African staff of 113, and a Christian community of 2,650, eighty-six schools with 3,277 pupils ; but we have no further details of their work. Industrial work is a feature of the Mission, chiefly agriculture.

*The South African Baptist Missionary Society*  
(S.A.B.M.S.).

This Society has established itself at Gwelo, and Somabula where it has one African pastor, a membership of twenty, and a third-class school of thirty pupils and three teachers.

*The Church of Christ (C.C.).*

This denomination has one station, one third-class school with 142 pupils and one teacher ; but we have no other particulars.

#### 4. THE GENERAL MISSIONARY CONFERENCE OF SOUTHERN RHODESIA.

The majority of the Missions, including the Jesuit Fathers, send representatives to the Conference, the sessions of which are held every other year. Any denomination operating in Southern Rhodesia may be admitted to membership by vote of Conference. The President in 1928 is the Rev. John White, and the Vice-President, the Rev. Father Burbridge, S.J. The objects of the Conference are : To promote Christian Missions in the territory ; to encourage fraternal intercourse and co-operation ; to excite a deeper sympathy with missionary operations among colonists generally ; to further the education and general advancement of the Native peoples ; to consider all questions that may bear, through legislation or otherwise, upon the religious and educational



interests of the Natives; to consult and advise on missionary work, with a view to securing, as far as possible, uniformity of action in dealing with Native customs and affairs.

The Conference, speaking as it does with the authority of knowledge on matters relating to the African population, exerts very considerable influence on public opinion. Its sessions are attended, in the capacity of welcome visitors, by high officials and members of the Government.

## CHAPTER IV.

### **The Missions (continued)**

#### 1. THE MISSIONS IN NORTHERN RHODESIA.

*La Société des Missions Évangéliques de Paris (P.).*

WHEN sketching the history of Northern Rhodesia, we described the circumstances in which the Rev. F. Coillard, of the Paris Evangelical Mission, started the work in Barotseland. His first journey from Basutoland, where he had laboured for many years, was in the nature of a reconnaissance. He returned in 1884, accompanied by Madame Coillard, their niece, M. Jeanmairet, Mr. Waddell (a Scots artizan), and three Native evangelists with their families. The expedition reached Leshoma, near the south bank of the Zambezi, in July, 1884, and there it was compelled to remain for thirteen months owing to the civil war which followed the revolution that drove Lewanika, the paramount chief, into exile. Lewanika returned to power the following year. In August, 1885, the party crossed the river at Kazungula and proceeded to Sesheke where a station was founded. In August, 1886, a second station was planted at Sefula, near Lewanika's capital. In August, 1887, another party of missionaries arrived, including M. Louis Jalla and a medical man, Dr. Dardier, who unfortunately died the next year. Madame Coillard was taken to her rest in 1891. In 1892, M. Coillard removed his headquarters to Lealui, the capital. The site allotted by Lewanika was a pagan golgotha, where

sorcerers were executed, and the bushes and briars with which it was covered scarcely concealed the charred bones and other relics of slaughter. In building this station Mr. Waddell rendered great service, but in 1895, stricken by a terrible disease, he was compelled to retire. After a visit to Europe in 1896, M. Coillard returned in 1898 with reinforcements, including a medical missionary. The climate played havoc with these young people. Out of twenty-four recruits who reached the country about this time, eight died and eleven were sent home, invalided or widowed. Up to 1926 the Mission cost the lives of twenty-two adult Europeans, besides several children. The veteran Coillard died in 1904, and was buried at Sefula beside his wife. There have been fewer deaths, and less invaliding, since the stations were provided with mosquito-proof houses.

Other stations were opened. Among these we may name Victoria Falls (1898), afterwards transferred to the township of Livingstone; Mabumbu (1899); Lukona (1905).

The work in Barotseland has always been difficult. With all his long and varied experience M. Coillard confessed that he had never even imagined such depths of depravity as he found there. Even now the converts are relatively few. But the social results of the Mission have been considerable. Lewanika never professed Christianity, but he remained friendly to the Mission, and was greatly influenced for good by M. Coillard. In 1906, under the joint influence of the Mission and officials of the British South Africa Company, a proclamation was issued by Lewanika abolishing slavery in his realm. His son, Yeta III., who succeeded in 1916, and had for long been a Christian, declared on his accession that he intended to live in Christian marriage with one wife. Recently, however, he announced that he had taken a second wife, and was removed from the roll of communicants.

In recent years the Mission has suffered from a lack of funds and workers. The number of stations has had to be reduced.

*Summary—P. Statistics.*

Stations.	Out-stations.	European Staff.			African Staff.			Christian Community.			Day Schools.		Boarding Schools and Training Institutions.	
		Men.	Wives.	Women.	Ordained.	Lay.	Total Staff.	Communicants.	Others.	Total.	Number.	Pupils.	Number.	Pupils.
6	42	9	8	3	—	154	174	408	1,836	2,244	57	3,320	1	89

There is a dispensary at each station ; a doctor, a nurse and a hospital at Sesheke.

The latest statement we have seen (dated December, 1927) speaks of progress in all directions, but most specially in the schools, "which are the hope of a future Christian community." It is estimated that seventy-eight thousand persons are now under the influence of the Mission.

The attitude of the Paris Mission towards education is well defined in the following abstract from the Report for 1926 :

"C'est une banalité de répéter que, surtout en terre de Mission on ne peut pas concevoir une Eglise sans une école. C'est l'école qui est la pépinière de l'Eglise. Il serait absolument vain de prétendre vouloir transformer une population païenne, et en particulier amener à la conversion une société indigène, ancrée depuis des générations et des générations dans ses coutumes, si on ne s'adressait pas d'abord et surtout aux jeunes, à l'intelligence plus malléable, au cœur plus ouvert.

"Et en vue de la direction des écoles qui, en quelque sorte, doublent partout les Eglises, la préparation d'un personnel toujours plus qualifié, tant au point de vue pédagogique qu'au point de vue moral, s'impose."

Besides the ordinary station and village schools, which are of an elementary grade, the Paris Mission has at Sefula a Normal school, for the training of teachers, and also a Bible school, for the training of evangelists. A boarding school for boys was opened at Lukona in 1926, and in 1927 a boarding school was opened with twenty-seven girls at Mabumbu.

Dr. Reutter carries on medical work at Sesheke. Here, with the active support of the Government, a large hospital is to be erected to serve the needs of the district.

The Mission has a book depôt and a printing press at Sefula.

In M. Coillard's will he wrote :

"On the threshold of Eternity and in the presence of my God, I solemnly bequeath to the Churches of France, my native land, the responsibility of the Lord's work in Barotseland; and I adjure them, in His Holy Name, never to give it up—which would be to despise and renounce the rich harvest reserved to the sowing they have accomplished in suffering and tears."

It is no secret that some French Protestants feel that, in view of the responsibility which is theirs for evangelizing French colonies, and in view of their straitened resources, this work in a British Protectorate should be surrendered to a British Society. In fact, there has been at times some talk of handing it over to this or that Society. It is to be hoped that this will not be done. Not only would it be considered by many friends of the Mission to be a betrayal of the noble founder's trust, but it would rob the Church of a link between British and French Christians that is too precious to lose. The British public should rally to the support of a Mission that has done so much for a country which is under their protection.

*The London Missionary Society (L.M.S.).*

About the time that the Paris Mission was founding its first stations in the south-west corner of what is now Northern Rhodesia, the London Missionary

Society was occupying the extreme north-east corner, at the southern end of Lake Tanganyika. But this was an afterthought. The first expedition sent out by the London Missionary Society had left England ten years before this—in 1877. Travelling slowly inland from Zanzibar with heavily loaded ox-wagons, the pioneers reached their destination—Ujiji, on Lake Tanganyika—in August, 1878, thirteen months after leaving the coast. Stations were founded at several places, and in 1880 a steamer was dragged overland in sections and launched upon the lake. The Mission proved very costly. Between 1877 and 1893 thirty-six missionaries were appointed, and of these eleven died and fourteen retired with broken health after short periods of service. In 1887 the station of Fwambo—since named Kawimbe—was founded on the high plateau between Lakes Tanganyika and Nyasa. That date marks the entry of the London Missionary Society into what is now Northern Rhodesia. For various reasons the stations farther north were abandoned. Niamkole, started in 1889, was made the headquarters of the Mission boat. All subsequent developments have taken place on the elevated, and more healthy, uplands. The first convert was baptized at Fwambo in January, 1891; at the end of 1893 the converts numbered about twenty.

*Summary—L.M.S. Statistics.*

Stations	Out-stations.	European Staff.			African Staff.		Total Staff.	Christian Community.			Day Schools.		Boarding Schools and Training Institutions.	
		Men.	Wives.	Women.	Ordained.	Lay.		Communicants.	Others	Total.	Number.	Pupils.	Number.	Pupils.
6	278	10	8	3	—	487	508	2,556	15,429	17,985	288	10,992	1	145

The Kawimbe station, among the Amambwe, extends across the border into Tanganyika Territory, where eight new schools were opened by the London Missionary Society in 1926. There is a hospital here, though no doctor, and a camp for lepers who receive treatment.

At Niamkole, on the lake, sleeping-sickness became so prevalent some years ago that the people had to be induced to migrate. The disease disappeared and the people were allowed to return in 1925, but Niamkole no longer appears on the London Missionary Society's list of stations.

At Kambole, the Rev. J. A. Ross has embarked on bold and far-reaching plans for the development of the people. The vision is before him of a large, self-sufficing community, freed from the dread of poverty and hunger, ready to profit by education and Christian civilization. The Directors have given him freedom to develop, as circumstances and the required capital permit, his industrial work during an experimental period of five years. The Government of Northern Rhodesia has shown practical interest in the scheme, and has made it possible for the London Missionary Society to appoint a trained agriculturist on its staff. The Natives will, under Mr. Ross's guidance, cultivate cotton, coffee, fibre and other tropical products, and engage in such industries as the making of soap from palm oil and rope from fibre. It is hoped that in this way they may become economically independent, and so able to pay their way without the necessity of leaving their homes for long periods to work in distant and demoralizing mines. "The strengthening and safe-guarding of the moral and spiritual life of the Central African is the great aim of this development." In this way, as in others, the London Missionary Society takes its share "in the general missionary policy which has for its aim the care of the human as well as the spiritual well-being of the African in his contact with advancing European civilization."

An interesting paper dealing with this work, and

on the larger question of "Native production or employment by Europeans," was given by Mr. Ross at the Northern Rhodesia Missionary Conference, 1927.\*

Among the Bemba people the London Missionary Society has three stations: Mbereshi (founded in 1900), Mpolokoso (1908) and Kafulwe (1922). Strong and independent, they are said to be a difficult people to work with; but excellent results have been secured which give promise of greater things to come.

Mbereshi has become a very important centre. Here is one of the best, perhaps the best, girls' school in Central Africa, under the very capable direction of Miss Mabel Shaw. The institution takes the form of a village where the girls live as nearly as possible an ordinary village life. A senior girl acts as house-mother in each hut. All teaching is given in direct relation to the needs of an African community, and all that is good in African life and custom is conserved. Religion is brought into everything. The school encountered great difficulties at first, but now that the women of the tribe see the happy results, and particularly the sturdy babies born to the "old girls," they are content to leave the girls in school until the age of even eighteen—which is very rare in Central Africa—and are eager for the younger girls to enjoy the privilege of the school.† Child-welfare and midwifery receive attention. A hospital has been built, with a large well-lighted dispensary, a surgery and wards for men and women. The boys' boarding school is intended to be a Normal school, under Mr. G. Quick, B.Sc. The industrial work done at Mbereshi, under the superintendence of Mr. Turner, is of the very highest quality, and shows what great effects on character such training may produce. During 1926, 139 members were added to the Church at Mbereshi, and 269 entered the catechumen classes.

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\* See the "Proceedings," pp. 149, sqq.

† See the description of her methods by Miss Shaw in "Education in East Africa," p. 344, sqq.



At Mpolokoso and Kafulwe also very promising evangelistic, educational, industrial and literary work is in progress. Around Kafulwe adherents are counted in ninety-one villages. While always keeping before it the aim of winning Africans to Christ, the London Missionary Society interprets its mission in the broadest sense, and looks to converting the whole man.

*Société des Missionnaires de Notre Dame d'Afrique, or Pères Blancs (W.F.).*

The "White Fathers," as this Society is commonly called in British territory, were founded in 1868 by Cardinal Lavigerie, Roman Catholic Archbishop of Carthage and Primate of Africa. In 1923 they numbered (outside Kabylie) 412 Fathers and 101 Brothers. Closely allied with them is the Sisterhood, also founded by Cardinal Lavigerie (in 1869), *Les Soeurs Missionnaires de Notre Dame d'Afrique, or Soeurs Blanches*. In 1923 the Sisters working in various parts of Africa numbered 406.

The White Fathers entered Northern Rhodesia in 1891. Their first site at Mambwe proved unsuitable, and they began to dream of penetrating into the country of the Bemba. In June, 1895, they founded the station of Kayambi, near Mipeni. This prospered very well; a year later they had five hundred boarders in the school. In 1897 they made a bold journey to the village of the redoubtable Bemba chief, Mwamba, but were obliged to withdraw. In 1898 another attempt was made to enter Bemba country, this time with the consent of Mwamba, who was then seriously ill of the disease which caused his death shortly after they arrived. The Fathers were the means of saving many people from death during the disturbances which attended his obsequies. The place where the Fathers settled was named by the Bemba "Chilubula," "the place of escape." In 1899 the Mission was transferred to Luombe, but retained its name, Chilubula. In the same year another station was opened at Kilonga, near Mpika. An attempt was made in 1900 to enter

the country of the Alunda, and three years later they occupied Chirui Island, Lake Bangweulu. The Mission spread to Ngumbo, west of Bangweulu (1905); to Kapatu, in the Mpolokoso district (1905); to Mushyota in the Kalungwisi district (1910); and elsewhere.

We have, unfortunately, inadequate statistics of the White Fathers' work. From the *Little Atlas of Catholic Missions* it appears that Chilubula is the headquarters of the Bangweulu Vicariate Apostolic, while other districts of north-eastern Rhodesia are included in the Nyasa Vicariate. Such figures as we possess for the latter include stations within Nyasaland, so we cannot quote them here. As regards the Bangweulu Vicariate, the following figures are given for 1923 in *Manuel des Missions Catholiques*: Priests: 47 (including 10 native *prêtres séculiers*); 25 European and 65 African Sisters; 338 catechists and teachers; 158 principal and secondary stations; 487 Churches and Chapels; 20 *écoles de prières*, with 3,500 pupils; 193 elementary schools with 3,853 pupils; 12 *écoles professionnelles* with 997 pupils; one orphanage with five orphans; two hospitals; 12 dispensaries. The Catholics numbered 31,501; the catechumens 21,890. More recent figures are given in the statistical report presented to the Missionary Conference of Northern Rhodesia, in 1927. They are: 10 stations, 30 European priests, 8 lay Europeans, 14 nurses, 390 African evangelists, 26 African teachers, 40,817 communicants, 29,517 catechumens, 15 schools with 607 scholars.

*The Primitive Methodist Missionary Society (P.M.M.S.).*

The Primitive Methodists have had a small Mission in the Cape Province and the Orange Free State since 1870, and, as it was impossible for this to extend without treading on the heels of other Churches, they looked for a new field in the north. The Rev. John Smith, the missionary at Aliwal North, took the advice of the Rev. F. Coillard, and on his recommendation it was decided to plant a Mission in the eastern part of Lewanika's dominions. The first party—the Rev.

H. and Mrs. Buckenham, the Rev. A. Baldwin, and Mr. Ward (an artizan who soon left the Mission)—trekked in ox-wagons from Kimberley in March, 1890, and, after a very difficult journey across the Kalahari, reached the Zambezi at Kazungula towards the end of August. They arrived at an unpropitious moment. It was necessary to obtain Lewanika's permission to settle in his country, and for one reason or another he kept them waiting in Barotseland for nearly three years. As related in another chapter, it was at this time that Lochner concluded his agreement with Lewanika on behalf of the British South Africa Company, and the Methodists shared with the French missionaries the suspicions excited by that transaction. Finally, on July 6th, 1893, they were able, with Lewanika's consent, to leave Sefula with their wagons, and travel towards the east, largely through virgin forest where no white foot had previously trodden, until on December 26th they out-spanned near the Nkala river, a tributary of the Kafue, among the Ba-ila. There they built their first station. It was afterwards made into an out-station. A second party (the Revs. F. Pickering and W. Chapman) founded the Nanzela station in 1895. In 1901, Mr. W. Hogg began work at Sijoba in the Zambezi valley. This was intended principally as a forwarding centre, since it was then supposed that the railway would cross the Zambezi some distance to the east, and that Sijoba would be at the entrance to north-west Rhodesia on the west. The station was afterwards moved by the Rev. J. R. Fell downstream to Kanchindu, and Sijoba was retained as an out-station. In 1905 the Mission was extended east of the Kafue to Nambala by the Rev. W. Chapman; Kasenga was founded in 1910 by the writer of this book, and Namantombwa by the Rev. J. Kerswell in 1916. In 1916 a Training Institution was started by the Rev. J. R. Fell, at Kafue, at the point where the railway crosses the river of that name.

The Ba-ila-Batonga Mission, as it is named, is thus divided into two sections, other Societies having

occupied the intervening highlands between the Zambezi and the Kafue. The work has been of slow growth, neither the Ba-ila nor the Batonga proving easy soil to till.

*Summary—P.M.M.S. Statistics.*

Stations.	Out-stations.	European Staff.			African Staff.		Total Staff	Christian Community.			Day Schools.		Training Institutions.	
		Men.	Wives.	Women.	Ordained.	Lay.		Communicants.	Others.	Total.	Number	Pupils.	Number	Students.
6	50	10	10	1	—	57	78	225	603	828	57	1,810	1	115

At Kasenga a notable medical work is carried on by Dr. Gerrard.

The Training Institution at Kafue has eighty young men on the roll, forty-three of them taking the teachers' course, ten learning typewriting, fifteen being taught carpentry. There are also thirty-five women in training, mostly wives of the teacher-students.

Each of the students taking the teachers' course is taught building construction, agriculture, cattle management, poultry husbandry and farm mechanics, and, in addition, does three hours' manual work a day. Each of them has a garden plot by the riverside, writes a diary of the work there, and keeps an account of the cost of materials and of proceeds of sales. The Institution has an orchard of six hundred citrus trees. The ordinary field work is carried on by the students, who also keep the ploughs and other implements in repair. All the buildings have been erected by students as part of their school work. In a recent year they

made articles of about £200 value in the carpenter's shop. All teacher-students are taught carpentry. "The Government awards the Institution £100 a year for its agricultural work, and £50 a year for teaching carpentry.

The Institution accepts students from a wide area. Mr. Fell once counted representatives of eighteen tribes among them.

The Rev. J. R. Fell, who founded the Institution and carried it on with unbounded energy, has now entered Government service as Principal of the "Jeanes," School for supervisory teachers which is to be erected at Mazabuka.

Some industrial work is carried on at each station of the Mission, but outside Kafue little of it is organized.

Here, as elsewhere, the new age is dawning upon the Africans. The Rev. J. Kerswell writes in a recent report from Namantombwa : " There are unmistakable signs of an unrest among the people, especially among the younger men. There is an awakening. No longer are they satisfied with the old humdrum existence. Many of them travel afar, and the news they bring back creates in the minds of the lads the spirit of adventure. Their contact with civilization does not help. . . ."

*The United Free Church of Scotland—Livingstonia Mission (U.F.C.S.).*

The United Free Church of Scotland has planted four stations in Northern Rhodesia as an outgrowth of its historic work in Nyasaland, which was begun in 1875. African evangelists wandering far afield from their bases initiated these extensions ; the European missionaries followed. As with other Missions, the work of the United Free Church has of late entered upon a new stage, marked by efforts to improve the methods of education and to develop the industrial life of the Africans, while still retaining and inten-

sifying the evangelism which has always characterized it. The Mission, like others, encounters the difficulty caused by the flow of men from the villages to the mining areas. The latest Report (1927) says: "With the great increase to the number of professing Christians there is the steady painful effort to keep the highest ethical standard within the Church, to train Native leaders and happily through all to maintain the spirit of evangelism." This remark also applies to other Missions.

In the gradual expansion of schools from the established stations in Nyasaland the Mission spread farther year by year into Northern Rhodesia. Many of the apprentices trained at the Overtoun Institution were recruited from Rhodesian tribes. At the end of 1895 it was decided to transfer the work which had been carried on at Mweni Wanda (Fort Hill) to Mwenzo, on the plateau halfway between Tanganyika and Nyasa. Dr. Chisholm was sent there in 1900, and in subsequent years rapid and far-reaching extensions have taken place. In 1906 a notable enterprise was set on foot by establishing a station in the district where Livingstone died. The pioneers were Mr. Malcolm Moffat, a nephew of the great doctor, and Dr. Hubert Wilson, a grandson of the same. The actual place of Livingstone's death, well named "the shrine of Africa," was found to be very unhealthy and scantily inhabited, but some way off a well-watered and promising site was fixed upon, and there a station named Chitambo was built. The Administration granted the United Free Church a plot of land around the spot where Livingstone's heart was buried, and there a little house was erected, and near by a school was started. The people around Chitambo quickly responded, and within a few years a visible expanding Church was organized. The Everett Press at Chitambo is doing good service.

In 1913, a station was opened at Lubwa, on the High Mchinga plateau; and in 1922, another at Chasefu, on the border between Nyasaland and Northern Rhodesia.

*Summary—U.F.C.S. Statistics.*

Stations.	Out-stations.	European Staff.			African Staff.		Total Staff.	Christian Community.			Day Schools.		Boarding Schools and Training Institutions.	
		Men.	Wives.	Women.	Ordained.	Lay.		Communicants.	Others.	Total.	Number.	Pupils.		
4	255	10	8	3	—	614	635	3,131	9,301	12,432	309	14,801	—	—

The African workers receive their training in Nyasaland.

The United Free Church is conspicuous for the medical work it carries on. There is a doctor on each station. At Chitambo there is a dispensary, or rather hospital, with eighteen beds; in 1926, 143 in-patients and 15,428 out-patients were treated; at Lubwa, 80 and 8,200; at Mwenzo (20 beds), 381 and 7,636; at Chasefu, 5,546 out-patients.

During the war the Mwenzo station had to be temporarily abandoned, as it was brought into the sphere of military operations. A great deal of reorganization had to be undertaken afterwards, but soon the whole of the widespread work was as active as ever. There are ninety-one out-stations.

From Lubwa a huge network of schools has spread over the scattered villages, and a dozen other communities still wait for occupation. In 1926 there were 111 out-stations. The schools have been as far as possible brought into line with the Government code. A vacation school, attended by 160 teachers, for further training was held.

At Chitambo progress has been less notable, perhaps, than at other stations. "Seedlings grow slowly, and not

a few die." A better class of teaching has been introduced into the schools. Industrial activities creep nearer each year with their unsettling tendencies. The flock of the missionary "is scattered from the Congo to the Cape, while those who remain are constantly moving, doing a few months' work away from home each year, or cultivating crops for friends who are absent, as well as for themselves."

Miss Irvine, who is in charge of the work amongst women, notes an interesting fact. "Very few girls (or their parents for them) are keen to learn even to read, until the desire stirs in their hearts to belong to the Church, and they know that it is expected of them to be able at least to read the Gospel. So they begin labouring, commonly with their first baby on their back, to master the printed symbols in the first Primer. In nearly every village school a large proportion of the pupils in the lower grades are young mothers, and on investigation it will usually be found that most of them are members of the Hearers' Class."

*Algemeene Zending Commissie der Nederduitsche Gereformeerde Kerk in den Oranje Vrijstaat*  
(D.R.C.S.A.O.).

The Dutch Reformed Church of South Africa sent Mr. Andrew Charles Murray to Nyasaland in 1888; and in November, 1889, he began a Mission at Mvera among the Achewa. This Mission has since extended widely in south Nyasaland. In about 1898 the Dutch Reformed Church of the Orange Free State began to participate in this work and chose for its own field the East Luangwa district of Northern Rhodesia. It has developed into one of the largest Missions in the country. We have, unfortunately, no particulars as to the history, nor as to the excellent work it is doing.



*Summary—D R.C.S.A.O. Statistics.*

Stations.	Out-stations.	European Staff.			African Staff.		Total Staff.	Christian Community.			Day Schools.		Training Institutions.	
		Men.	Wives.	Women.	Ordained.	Lay.		Communicants.	Others.	Total.	Number.	Pupils.	Number.	Pupils.
11	499	17	12	12	—	424	485	6,864	4,720	11,584	509	26,506	1	20

*Christian Missions in Many Lands (C.M.M.L.).*

In the course of our historical sketch we have alluded to the arrival of Mr. Arnot in the Barotse country in the year 1882. He proceeded to the north and finally, in 1886, reached the land of the renowned chief, Mushidi. Thus was founded the Garenganze Mission of the Brethren. In later years, from about 1897, it has extended from Belgian Congo across the border into Northern Rhodesia. It occupies two fields there. In the west, among the Alunda and Balovale and Baluena, there are seven stations ; and in the east, between Lakes Mweru and Bangweulu, there are four.

We have been unable to obtain detailed statistics for each of the stations, and the only summary we have seen is that contained in the Proceedings of the Missionary Conference of Northern Rhodesia, 1927. According to this there were nine stations (not eleven), 29 European missionaries, four doctors, 31 African evangelists, and 79 teachers, 47 schools with 2,279 pupils, 1,253 communicants and 7,210 catechumens. Different figures are given in Appendix VI.

The staff at Johnston Falls includes an education-alist, Mr. C. E. Stokes, M.A., who has acted as part-time Inspector of Schools for that district.

We may quote the following extract from *Echoes of Service*, December, 1926 :

“ Sakeji.—We have generally had a school of about two hundred pupils on Kalene Hill, but this has been reluctantly given up, as there are no missionaries free for this very important work. Then we need out-schools, which must be superintended by teachers. The Government has given us to understand that if our Mission cannot run schools (all Gospel centres), the Roman Catholics will probably get into our parish. So we could easily find work for four trained white teachers amongst the natives, as well as two at the school for missionaries’ children. . . . It is very sad to see so few Natives able to read the precious Word of God which is already printed. . . .”

*The Society of Jesus (S.J.).*

We have already recorded in Chapter II. the unsuccessful attempt of the Jesuit Fathers to establish a Mission in Barotseland. Another attempt was made in the valley of the Zambezi at Mwemba, but this also failed. In 1905, they began work on the plateau between the Kafue and the Zambezi, at Chikuni, near the line of railway. At a later date came the Polish Jesuits, who founded stations between the Kafue and the Luangwa. All this work is now carried on under the superintendence of the Rev. B. Wolnik, who resides at Kasisi, near Lusaka. Unfortunately for the completeness of our survey, we can give few particulars of their work. In 1924, the Jesuits counted eight stations with ten priests and nine lay workers (including three Sisters at Chikuni); fifty-two African teachers and evangelists; a Christian community of 4,750; fifty-one schools with 2,200 pupils. The only more recent figures we have been able to obtain are those reported to the Missionary Conference of Northern Rhodesia, 1927, viz., six stations, eleven priests, nineteen lay workers (including five Sisters of Notre Dame at Chikuni); 4,650 communicants, 1,100 catechumens, eighty-eight schools with 5,057 pupils.

At Chikuni the girls’ day school, conducted by Sisters of Notre Dame, is filled with girls from the village. Specimens of weaving, spinning, basketry,

beadwork, stitchery, etc., have won warm commendations. The agricultural work, including a model peasant farm, organized by Father Moreau, is admirable. A boarding school for boys is filled with eager pupils.

The Rev. J. Torrend, of this Mission, has won fame by his linguistic studies.

*The South African Baptist Missionary Society*  
(S.A.B.M.S.).

In 1905 the South African Baptists, represented by the Rev. W. A. Phillips, began work in the Luangwa District of Northern Rhodesia. The Kafulafuta station dates from 1910, and in 1924 another was opened at Ndola, on the railway. The latest Report states that the work at the latter is fast outstripping that at Kafulafuta, where progress is slow. In 1926, there were eighty-six members at Ndola, with eighty more enquirers. "The services are crowded and elders have been appointed. The boarding schools have been less well filled than usual, partly from lack of food, but more because of the counter attraction of mine and township." The development of mines in this district gives the Mission a great opportunity for evangelizing the numbers of Africans who will flock thither from many parts of Northern Rhodesia. The latest figures are: two stations, eight out-stations, five European workers and thirty-three African, a Christian community of 414; eleven schools with 400 pupils.

There is a printing press which proves a valuable asset to the Mission. Some notable linguistic work was accomplished by the Rev. C. M. Doke, who is now a professor in the Witwatersrand University.

*The Seventh-Day Adventist Mission* (S.D.A.).

This Mission entered the country in 1905 and planted its first station (Rusangu) in close proximity to that of the Jesuit Fathers on the Batoka plateau. In 1927, it reported four stations with thirty-one

out-stations, a staff of twelve Europeans, fifty-nine Africans, a Christian community of 2,450, thirty-six schools with 1,308 pupils. Work is done from Muchenje in the district around Lusaka. Musofu is situated east of Ndola. Chimpempe, near Lake Mweru, is now linked with another district in the Seventh-Day Adventist organization, and is no longer under the superintendent at Lusaka, which is the headquarters of the Mission in the rest of Northern Rhodesia. They have a station at Kalimbeza, on the south side of the Zambezi, under the jurisdiction of the superintendent at Lusaka, but as this is outside Northern Rhodesia we omit it from the appendices.

*The Brethren in Christ Church (B.C.).*

We have already met the Brethren in Christ at work in Southern Rhodesia. The pioneers in Northern Rhodesia were two ladies—Miss Davidson and another—who pluckily trekked from the south in 1906, and began work at Macha on the Batoka plateau. Another station was subsequently started at Sikalongo. At Macha the Mission is conducted largely on industrial lines. Both there and at Sikalongo great stress is laid on work among girls. The special evangelistic missions of the Rev. J. K. Myers are noteworthy. The latest Report we have seen (1925) says that the work was encouraging on the whole; twenty-six were baptized in the previous year, and twelve more in 1924. The figures presented to the Missionary Conference of Northern Rhodesia in 1927 were: two stations, seven out-stations, eight European workers (including two nurses), thirty-two African workers, 195 communicants, 100 catechumens, seven schools with seventy pupils. About twenty men go about evangelizing, without pay, one Sunday out of every month. The 1924 Report from Macha says: "Wherever there is a school we soon see a big difference in the Natives. They become more open to the Gospel, and there is soon a kindly love and feeling springs up among the Natives and the missionary. . . ."

*The Universities' Mission to Central Africa (U.M.C.A.).*

The Northern Rhodesia Diocese of the Church of England was founded in 1909, the work being entrusted to the Universities' Mission to Central Africa. The first Bishop was Dr. J. E. Hine, who had already been Bishop successively of Zanzibar and Likoma. He arrived in the country in May, 1910, and began to survey the field for the purpose of finding suitable sites for the Mission. During the next four years (he resigned in 1914) he walked five thousand miles within Northern Rhodesia. His experiences, which are well worth reading, are recorded in his book *In Days Gone By*. In April, 1911, the headquarters were established at Mapanza on the Batoka plateau, north of the railway, where a deserted Government house was purchased. A large Church, intended to be the Cathedral, was built there in 1912. The diocese took over from Nyasaland the work that had been started at Fort Jameson with its extension to Msoro. In 1912, the Rev. W. E. Deerr (a scholar whose death was a great loss to the territory) founded the Chipili station near Fort Rosebery, among the Wa-ushi.

*Summary—U.M.C.A. Statistics.*

Stations.	Out-stations.	European Staff.			African Staff.		Total Staff.	Christian Community.			Day Schools.		Training and Boarding Schools.	
		Men.	Wives.	Women.	Ordained.	Lay.		Communicants.	Others.	Total.	Number.	Pupils.	Number.	Pupils.
7	69	18	—	9	—	54	81	814	2,712	3,526	66	2,880	6	66

The stations are scattered over a wide area. As Dr. May, the present Bishop, puts it: "Imagine a diocese consisting of France and Spain, with a parish

in the middle of Spain, another in the middle of France, a third in the neighbourhood of Marseilles, and a fourth in the centre of the Pyrenees, the only railway running down the west coast of France and on to Gibraltar." It means difficulty, not only in supervision by the Bishop, but also in educational and literary work; for several languages must be used and the training of workers in a common centre is hindered by this fact.

The Universities' Mission is the only organization in Northern Rhodesia that is seeking to minister systematically to the Europeans over a wide area. Priests have charge of European Churches at Fort Jameson, Livingstone and Broken Hill; mines and administrative centres in the neighbourhood (which may mean a radius of many miles) of the other stations are visited as often, and as regularly, as possible with the small staff of the Mission.

Bishop May describes Mapanza as "a hard nut to crack . . . an uphill job—probably one of the stiffest in the Mission." Neither Batonga nor Ba-ila are very responsive. Unlike other peoples to whom the Universities' Mission ministers, those around this station make no demand for schools. Here is a small "college" for training teachers, with about twelve students; and a small boys' boarding school with twenty-one pupils. The general attendance of Christians at Mass showed considerable improvement in 1926; at the end of the year the classes were regularly attended by from a hundred to a hundred and fifty hearers and about fifty or sixty catechumens. "More and more of the young men are going away to work in Southern Rhodesia and elsewhere, and in some villages there are hardly any men or older boys at all during part of the year."

Fiwila, lying to the east of Broken Hill, is the most centrally situated station of the Mission, and probably will replace Mapanza as the headquarters. It has been decided to build here a Central Training School. Hitherto each station has trained its own teachers. The work at Fiwila was greatly disturbed by the

"Watch Tower" movement, but since the Government intervened and punished the leaders things have settled down again. "The whole tone and bearing of the people of this district have changed since last year, and outwardly at any rate they are once again very friendly and well-disposed towards us," says Bishop May in his Annual Review for 1926.

At Chipili "our people are increasing with alarming rapidity," says the Bishop. "For nearly ten years after we began work at Chipili we deliberately restricted the flow of converts within the narrowest limits possible; circumstances eventually arose which compelled us to relax our restrictions, and the result has been that the stream has burst its banks and well-nigh threatens to overwhelm us." The educational work makes good progress. Extension is taking place in the district around.

For some time there was grave uncertainty as to the position of the Msoro station, owing to the possibility of the people being moved from their homes, the claims of the North Charterland Company to the land having been recognized by the Imperial Government, and the land being wanted for European settlement. It has now been decided that the area is to be included in a Native Reserve, and that, therefore, the people will not be moved.\* The Bishop says that the outstanding fact in regard to the station is that it has outgrown its clothes; it has become apparent that the immense district served by it must be divided into two or three. The Universities' Mission works in seventy villages, the most remote of which are fifty miles from Msoro. The training "college" has fifteen students.

At Livingstone the Universities' Mission ministers to the Africans who come there from Nyasaland to work.

The Universities' Mission has now no doctor on its staff. There is a nurse at Chipili, and during ten months of 1926 visits to the dispensary numbered

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\* See p. 142.

15,385 and the in-patients seventy. At the other stations there are also dispensaries. The "doctors" are amateurs, but they relieve a vast amount of suffering—a remark that applies to other Missions besides the Universities' Mission.

*The South Africa General Mission (S.A.G.M.).*

In 1910, Mr. F. S. Arnot, who at that time was residing in Johannesburg, accompanied Mr. W. Bailey, of the South Africa General Mission, to Northern Rhodesia in order to help him to determine a site for a new Mission. They fixed upon Chisalala, in the neighbourhood of Kansanshi, one of the developing copper mines. An extension was subsequently made to Musonweji, some distance to the south-west. In 1927 it was decided to abandon these places as central stations and to concentrate upon Mukinge Hill, near Kasempa, the Government headquarters of the district. An arrangement was made with the Paris Evangelical Mission by which the South Africa General Mission was to occupy a triangular stretch of country between the Kabombo river and the Zambezi at Livingstone. In accordance with this, Dr. Watney opened a station at Kaba Hill in 1923. and, in the same year, Mr. J. W. V. Jakeman opened another at Luampa. This brought the Mankoya and other tribes under the influence of the Gospel. Into this district there has been a considerable migration from Portuguese West Africa, and some of these people were Christians. Within four miles of the Luampa station, it is said, eight languages can be heard, not all of which, however, are spoken by these immigrants.

At Mukinge Hill twenty-seven young men were being trained as teachers or evangelists in 1927. Preaching is carried on in many villages around, and weekly visits are paid to the gaol at Kasempa, three and a half miles away. Out-stations are maintained at Chisalala, 100 miles, and at Musonweji, 60 miles away, these places being now in charge of African teachers. The South Africa General Mission does not



"educate for education's sake," but recognizes that trained evangelists, teachers and leaders are essential for the growing Kaonde Church. "Pressure is being put upon us both by the Government and the Natives themselves for a stronger educational programme; and it has been said in authoritative quarters that if we, as a Mission, fail to undertake the educational work, another Mission will be invited in."

Work among the Bakaonde is difficult owing to the sparsity of the people and their nomadic habits. The Mankoya are not numerous but they are stationary. At Kaba Hill there were three day schools in session during part of 1926, with a total enrolment of 175. An average of thirty or forty patients daily were treated at the dispensary. The Sunday school was attended by 157; there was a weekly women's meeting of 160. An aggregate of 542 villages and over twelve thousand people heard the Gospel message. Scores of conversions were reported. The catechumen class was well attended.

To the Missionary Conference there were reported in 1927: three stations, four out-stations, eleven European workers (one doctor, one nurse), eight African teachers, fifty-four communicants, a hundred and fifty catechumens, ten schools with three hundred pupils. The figures in the Appendix were reported more recently.

*The Wesleyan Methodist Missionary Society (W.M.M.S.).*

Some years ago the son of a Barawano chief was converted to Christ while at work on one of the mines in Southern Rhodesia. His home was in the Luano valley, about a hundred miles south-east of Broken Hill, in Northern Rhodesia. Before returning thither he implored the Wesleyan missionary to send a teacher to his people. The Rev. John White visited them some time afterwards and found that this man had succeeded to the chieftainship. He selected a site for a station, and in 1912 the Rev. S. D. Gray went, with two Africans, to establish the first Wesleyan

Mission in Northern Rhodesia. The station is named Chipembi. The work there has proved very successful. Extension has taken place to Broken Hill, where, in addition to a Church for Europeans, the labourers in the mine are being evangelized. The out-stations extend to the Zambezi, and also cover the great Luano valley to the south-east of Chipembi. On the west side of the railway they link up with the Primitive Methodist Missionary Society at Nambala and Naman-tombwa. The Mission is notable as being the only one that numbers African ministers on its staff. They are Natives of Southern Rhodesia. In 1927 the Mission reported: two stations, forty-two out-stations; a staff of six Europeans (including wives), two African ministers, seventy-six African teachers and evangelists; a Christian community of 988, including 186 communicants; thirty-seven schools with 1,708 pupils.

*The Church of Christ (C.C.).*

This Mission has one station at Sinde, started in 1923, near Livingstone, Senkobo Siding, west of the railway line, and another at Kabanga, on the east of the line, out from Kalomo. In 1927 it reported four European and seven African workers; seventy-seven Church members, and thirty-three on trial; three schools and seventy scholars.

*The Salvation Army (S.A.).*

The Army has begun work at the old Government camp at Ibwenyama, in Batoka district. We have no figures for this Mission.

## 2. THE GENERAL MISSIONARY CONFERENCE OF NORTHERN RHODESIA.

The first meeting was held at Livingstone in 1914, under the presidency of the compiler of this book; subsequent meetings were held at Livingstone (1919 and 1927) and at Kafue (1922 and 1924). All the

societies working in the territory are represented, including the Jesuits and the White Fathers. The objects of the Conference are to promote co-operation and brotherly feeling between different missionary societies; to labour for the most speedy and effective evangelization of the people of the territory; to enlighten public opinion on Christian Missions; and to watch over the interests of the Native races. Provision is made for the membership of ordained African ministers. Europeans other than missionaries may be enrolled as Associate Members. Honorary Members may be elected by the Executive—the first being the Rev. J. R. Fell, in recognition of his excellent work for the Conference in the past.

The Conference is doing what it can to check, or avoid, the overlapping which is such an evil in Africa. In 1922 it passed a resolution, and reaffirmed it in 1924, reminding all the missionary societies of the waste and friction that result from this practice, and trusting that any Mission wishing to open work in a new area would first communicate with the Executive of the Conference. It also asked the Government to refer to the Executive any application from a new Society desirous of opening up work in the territory, before granting permission. The Executive acts as an Arbitration Board if and when any two Societies have a dispute as to boundaries and cognate matters.

The Conference also performs a useful function in discussing publicly matters touching the well-being of the Natives and in representing to the Government its convictions on such matters.

It owes much of its success to the tact and energy of its late Secretary, the Rev. J. R. Fell.

## CHAPTER V.

### The Linguistic and Literary Work

WE have touched upon the evangelistic, educational, medical and industrial activities of the Missions, and now propose to gather information regarding the literary work that has been accomplished. This does not always receive the attention it deserves. It will be seen that, all things considered, much has been done, but it is very evident that this is quite inadequate. The number of languages and dialects spoken in Rhodesia constitute one of the greatest difficulties the Missions have to face. This is especially true of Northern Rhodesia, where at least twenty principal forms of speech are found, to say nothing of minor dialects. The Government has suggested that linguistic work should be restricted to four major forms of speech, viz., Kololo for the Barotse and others, Bemba for the north-east, Lamba for the centre, and a union of Ila, Tonga and Lenje. Nyanja will probably continue to be used in parts of the north-east districts. There is no African language common to the whole area; and no one language shows signs of spreading to the extent that Swahili has spread in East Africa. All the languages belong to the Bantu family, but differ one from another as much as German differs from English, or at least Italian from Spanish.

The following details are borrowed partly from the records of the British and Foreign Bible Society, and partly from the *Bibliography of African Christian Literature*\* prepared by the Revs. F. Rowling and C. E. Wilson. Some additional information has been incorporated.

Where not otherwise stated, the versions of Scripture are published by the British and Foreign Bible

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\* Published at 2, Eaton Gate, S.W.1, 1923. Supplement, 1927.

Society. Other publishing societies are : The National Bible Society of Scotland (N.B.S.S.) ; The Baptist Translation Society (B.T.S.) ; The Religious Tract Society (R.T.S.) ; The Society for Promoting Christian Knowledge (S.P.C.K.) ; The Christian Literature Society for India and Africa (C.L.S.I.A.).

## 1. SOUTHERN RHODESIA.

### 1. *Tebele.*

The Matebele speak a variety of Zulu. Their language, Isintebele, was learnt and is used by the London Missionary Society, one of whose agents, the Rev. W. A. Elliott, prepared a dictionary (Tebele and Shona, 1897). The Rev. J. O. Neill, Society of Jesus, also compiled a dictionary (1913). The Rev. W. Sykes translated St. Matthew (1884), and the New Testament was completed by the Rev. T. M. Thomas. Most of the copies of this fell, before they were issued, into the hands of the Matebele during the war of 1893-4, and were turned into head-dresses. A new edition, revised by the Revs. W. A. Elliott and C. D. Helm, appeared in 1903 ; and it was again revised by Mr. Helm (1912). Other books in the language are : *Pilgrim's Progress* (R.T.S., 1925) ; *Old Testament Stories* ; a Service Book, by the Rev. N. Jones ; a Hymn Book and Catechism by the Rev. J. Whiteside (1915 and 1920) ; *Line upon Line*, by Mrs. Carnegie (R.T.S., 1906) ; *Peep of Day* (R.T.S., 1900) ; and a Reading Book (1920). Nine books in all.

### 2. *Karanga.*

Some words of the Karanga speech appeared in early Portuguese records as far back as 1505, and show that no great change has taken place in it. There are several dialects : Shona, Masona, Gomo, Karanga, Manyika, Rozwi, Zezuru, etc. Ndaui is also to be included in the group. Karanga is so nearly akin to Nyanja, spoken in Nyasaland, that the differences may be set down as merely dialectical.

¶In addition to Mr. Elliott's dictionary mentioned above, there are: a Dictionary and notes of the Grammar, published (1911) by S.P.C.K.; a Vocabulary by M. E. Weale (1893); the Rev. A. M. Hartmann's Dictionary and Grammar of the Gomo dialect; Mrs. C. S. Dow's *Manual of Chikaranga* (1915), and *Karanga Grammar and Exercises* by H. E. Springer.

(a) The Shona dialect has been used by the Wesleyan Methodist Missionary Society. The Gospel of St. Mark was translated by the Rev. John White (1898), who completed the New Testament in 1907. Genesis was translated by the Rev. A. Walton (1906), who also did the Psalter (1914); and Mr. White translated Isaiah (1922) in collaboration with eight Africans. Mr. White also prepared *Questions on Bible History* (1922), and a Reader (1902). The Wesleyan Methodist Missionary Society has issued a Hymn and Service Book, and a Catechism.

(b) The Manyika (often called Swina\*) dialect has been employed chiefly by the Anglican Mission, and the books are published by the S.P.C.K. The Rev. E. H. Etheridge translated St. Mark (1903), Gospels and Acts (1905), and then completed the New Testament (1908)†. He also prepared portions of the Prayer Book with Psalms and Hymns (1903). A Hymn Book was issued in 1926. The Rev. E. W. Lloyd rendered 1 and 2 Samuel into a slightly different dialect. The Rev. A. S. Cripps compiled *Heroes of Faith* (1908). Other books are: *Stories of our Lord* (1911); *Old Testament Stories* (1918); a Catechism (1921); Primers (1914, 1921); *Lumen ad Revelationem Gentium* (1901); Service Book (1920); *Chaplet of Prayer* (1918); *Thoughts on Prayer* (1920); First and Second Readers (1924); *The Gold Thread Reader* (Allenson, 1926). There is also *The Children's Bible, Part I*.

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\* "There is really no Swina dialect."—John White.

† "Anglican translations largely reflect the Chimanyika dialect of the Penhalonga district, e.g., E. H. Etheridge's early translations (1903-1908)"—A. S. Cripps.

(c) In the Manyika dialect spoken around Umtali, the Methodist Episcopal Church has published *Miracles and Parables of Jesus*; a Hymn Book (1924); Catechism; two Primers. It also issues a monthly periodical named *Umbono hwe Ukristu*.

(d) The Karanga dialect spoken around Victoria is used by the Dutch Reformed Church; and many of the books undermentioned have been printed at its press at Morgenster.

J. T. Helm and A. A. Louw translated St. Mark (1900) and Mr. Louw completed the New Testament (1919). Other books are: *Children's Bible*, by H. C. Hugo (1918); *Bible History Questions*, by Mrs. C. S. Louw (1909); a Hymn Book (1922); two Catechisms (1909); *The Love of Jesus* (1913); First and Second Reading Books; Arithmetic. The Dutch Reformed Church of South Africa issues a bi-monthly magazine, *Munyai wa She*. The Church of Sweden Mission has contributed to Karanga literature a translation of Luther's small Catechism.

(e) In the Kalaña dialect spoken west of the Gwai river the only books are St. Matthew's Gospel, translated by the Rev. Cullen Reed, London Missionary Society (1904), revised by Monwa Tjuma (1924) and a First Reading Book (1926).

(f) The Ndau language, which is really a dialect of Karanga, spoken in the Melsetter district and across the border in Portuguese East Africa, has been studied by missionaries of the American Board of Commissioners for Foreign Missions and the South Africa General Mission.

St. Matthew was translated by J. E. Hatch (1910), and St. Mark (1910) and St. John (1910) by G. A. Wilder. Mr. Hatch also made versions of St. Luke, Acts and Romans. After a fire at Chikore in 1916, which destroyed the printing plant and stocks of books, the British and Foreign Bible Society published the Gospels, revised, in one volume (1919), and Acts-Revelation in a second. The Psalter, translated by J. E. Hatch and C. C. Fuller was issued in 1923.

A Primer, containing Scripture selections, was prepared by Douglas Wood, of the South Africa General Mission (1903). Other books are: *Bible Stories*, by Mrs. M. T. Dysart; Hymn Book (third edition, 1919); Catechism (1915); First and Second Readers; *The Greatest Thing in the World* (1926); *Pilgrim's Progress* (R.T.S., 1927).

Professor D. Jones prepared a useful study of the pronunciation and orthography of this language (1911) with the assistance of Dr. W. L. Thompson, of Mount Selinda, and Mr. Simbini Nkomo.

Total number of books in Karanga dialects: 56.

The Morgenster Press issues the *Mashonaland Quarterly*, a small periodical which contains articles in different Karanga dialects.

We append Romans VIII. 39 in four of the dialects, to show how different translators have rendered it:

*Chikaranga*.—Nyangwe kukwirira, nyangwe kudzika, nyangwe chinge chivumbiwa, ha chi zo bvidzi ku ti paradzanisa no rudo rgwo Wedenga ru ri muna Kristu Yesu SHE wedu.

*Chimanyika*.—Ne kureba, ne kudzama, ne chimwe chisikwa, ha kuzowi ne simba re kutipatsanisa ne rudo rwa Mwari, ruri kuna Kristu Jesu Tenzi wedu.

*Chizezuru*.—No urefu, no kunyu-ura, ne chimwe chinu chakasikwa, achi ngati-tsaukanise no rudo rwa Mwari ruri kuna Kristu Jesu, Ishe wedu.

*Chindau*.—Nokuti kureba, nokuti kudzama, nokuti cha ka sikwa chimweni, a zi nesimba roku ti bvisa ku rudo rwa Mwari ru ri kuna Kristu Jesu Mambo wedu.

From this it is apparent that the translators in these closely-allied forms of speech have not agreed on a rendering of *God*—one uses *Wedenga*, others *Mwari*. They have not even agreed whether to write *Yesu* or *Jesu*.

## 2. NORTHERN RHODESIA.

### 1. *Bemba or Wemba*.

One of the most important of the Rhodesian languages; a fine speech, typically Bantu. Sir H. H.



Johnston called it "One of the most beautiful and expressive of the world's languages." "It is not too much to say that it is commonly understood from the Lualaba in the Congo Free State without a break to Karonga on Lake Nyasa."\*

Bemba has been studied and used by several Missions: the London Missionary Society, the Universities' Mission, the United Free Church of Scotland, Christian Missions in Many Lands, and the White Fathers. A remarkably fine *Handbook* was prepared by the late Rev. Govan Robertson, London Missionary Society (1904). A Grammar made by the Rev. Father Schoeffer, White Fathers, was edited by Mr. J. H. West Sheane, a Government official, and Mr. A. C. Madan (1907). Other books on Bemba are: *A Hundred Lessons*, by W. Lammond, Christian Missions in Many Lands, a French-Bemba dictionary by L. Guillerme; and *Some Wemba Words* by E. H. B. Goodall (1921). The Rev. R. D. MacMinn is preparing a standard Bemba dictionary.

St. John's Gospel (N.B.S.S., 1904) was translated by Mr. Dan Crawford, Christian Missions in Many Lands, and the Gospels by D. Campbell of the same Mission. Other versions were made as follows: Acts (1913), by H. C. Nutter and W. Freshwater, London Missionary Society; St. Matthew, Philemon and Jude (1914), by W. Freshwater; St. John and Epistle of St. James (1914) by H. C. Nutter; St. Luke (1915) by W. Freshwater. The New Testament, completed in 1916, was mainly the work of Nutter and Freshwater. 1 and 2 Thessalonians were done by R. D. MacMinn, United Free Church of Scotland. The Psalter (1916) was translated by W. Lammond with some help from W. Freshwater. The Rev. H. B. Barnes, Universities' Mission to Central Africa, has made a new translation of the Collects, Epistles and Gospels in the Communion Service.

Other books printed are: *Ezra and Nehemiah* (R.T.S., 1925); *Lessons from Old Testament*, by R. D.

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\* J. H. West Sheane.

MacMinn (three books); *Life of Christ in Scripture Portions*; *Old Testament Stories*, by W. Freshwater (1924); Union Hymn Book (1923); Hymn Book, United Free Church of Scotland; Devotional Services, London Missionary Society; Catechism, London Missionary Society; *Helps for Preachers*; *Handbook for Catechumens*, United Free Church of Scotland; *Twelve Stories for Children*, and *The Two Ways*, by W. Freshwater; two versions of *Pilgrim's Progress*, one by D. Campbell (R.T.S., 1911), the other by W. Freshwater (R.T.S.); two Primers; two Readers; *Historical Geography*.

Total books in Bemba: 26.

Bemba is closely related to Bisa; probably the Wawisa and Bemba once formed one people.

## 2. *Mambwe*.

This language has also been studied by the London Missionary Society, a Grammar and Vocabularies having been prepared by the Rev. D. P. Jones, who also translated St. Mark (1893) and completed the New Testament (1901). A new translation was afterwards made: St. Mark (1909), Acts (1912), St. Matthew (1913), Ephesians (1913), Epistles of St. John (1913), St. Luke and Romans (1914).

Other books include: *Old Testament Stories* (1914); Hymn Book (1904); Catechism (R.T.S., 1922); *White Salt* (texts, psalms); *The Practice of the Presence of God*, translated by E. H. Clark; Primer; *Æsop's Fables*, translated by D. P. Jones (1900).

Total books in Mambwe: 8.

## 3. *Lungu*.

Spoken at the south end of Tanganyika, this language is nearly related to Mambwe, so nearly indeed that they may be regarded as one. The Gospels in Mambwe were revised by various members of the London Missionary Society in order to make them readable to the Lungu people. The New Testament

was completed in this way in 1923 ; and in 1924 the Psalter was added.

Total books in Lungu : 2.

#### 4. *Mwanga*.

Spoken on the Nyasa-Tanganyika plateau by the Ainamwanga and Awiwa. Closely related to Bemba. It was reduced to writing by the Rev. A. Dewar, United Free Church of Scotland, who translated St. Luke (1903). Dr. Chisholm, United Free Church of Scotland, prepared versions of St. James and other small Epistles (1910), of St. Matthew (1913), Acts and Romans (1923)—all published by the National Bible Society of Scotland. He also issued the Parables and Miracles in two small books. There are also : a Hymn Book ; Catechism ; *Line upon Line*, and a Primer.

Total books in Mwanga : 11.

#### 5. *Tumbuka*.

Spoken between Lake Nyasa and the Luangwa river. For the few members of the tribe who live in Northern Rhodesia there is the literature prepared by the United Free Church of Scotland in Nyasaland, where the majority live. This consists of the New Testament (N.B.S.S.) ; Hymn Book ; Catechisms ; Lessons for Catechumens ; *Our Lord's Teaching* ; *Foundation Truths of Sin and Salvation* ; *The Kingdom of God* ; two Reading Books. Some of these were prepared by Dr. W. A. Elmslie and others by Dr. Fraser. Dr. Elmslie also wrote a grammar of the language.

Total books in Tumbuka : 10.

#### 6. *Ngoni*.

The language of the Angoni was Zulu. It has now been superseded by Tumbuka, but the Zulu Bible is still used. A few books in Ngoni were prepared by Dr. W. A. Elmslie, as follows : *The Parables* ; Hymn

Book ; Catechism ; Primer. There is also a Geography and History, by C. Stuart.

Total books in Ngoni : 5.

### 7. *Nyanja*.

This is spoken mainly in Nyasaland, but is the principal language used in the Mission of the Dutch Reformed Church of the Orange Free State. There is a considerable amount of literature prepared by the Presbyterian and Anglican Missions in Nyasaland, but here we need to report only those which the Rev. D. P. Laurie informs us are in use in the Dutch Reformed Church of the Orange Free State. He enumerates: a series of School-books, also Handbooks on Hygiene and Church History, Old and New Testament History, and the whole Bible. There is also a bi-monthly periodical.

Total books in Nyanja used in Northern Rhodesia : 11.

### 8. *Nsenga*.

Spoken over a wide range of territory, chiefly in the valley of the lower Luangwa ; also across the border in Portuguese East Africa. This is one of the languages studied by Mr. A. C. Madan, who after long service with the Universities' Mission to Central Africa in Zanzibar, devoted himself to linguistic research in Northern Rhodesia. His Grammar of Nsenga was published in 1905.

Much of the literature in this language was prepared by the Rev. A. S. B. Ranger, Universities' Mission to Central Africa, when he was stationed at Msoro. He translated St. Mark and St. Matthew (1919), Acts (1920), St. Luke (1922), St. John (1922), and in 1923 completed the New Testament. His *Handbook of Chinsenga* was published in 1928.

Other books are: Catechism ; Hymn Book ; Prayer Book (1927) ; Scripture portions for use with Catechism (S.P.C.K., 1924) ; Phrase Book ; three Readers.

Total books in Nsenga : 9.

9. *Lala-Lamba-Wisa.*

These three dialects may be regarded as one language, so closely are they akin. They are spoken east of Lake Bangweulu, south of the Chambezi river, north of the Lunsefwa-Mulungushi rivers, westward to beyond the Upper Kafue.

Mr. A. C. Madan prepared a Handbook of Wisa (also called Bisa or Visa or Wiza) in 1906; a Handbook of Lala-Lamba (1908); and a Lala-Lamba-Wisa dictionary (1913). C. M. Doke, South African Baptist Missionary Society (now professor in Johannesburg), wrote a Grammar of Lamba (1922).

In Lala-Wisa (Wiza-Lala) St. Mark was translated by the Rev. A. Brown (N.B.S.S., 1909) and St. Matthew by M. Moffat. The Gospels were completed by M. Moffat (N.B.S.S., 1912) and a consignment of copies was sent to Chitambo in time for the Livingstone centenary. Revised by M. Moffat, 1926.

In Lala the Baptist Translation Society has published the New Testament, Ruth, parts of 1 Samuel, and Jonah. There are also: *Primer of Scripture Knowledge* (1920); Hymn Book; First and Second Reading Books; a Hygiene Reader. The foregoing were all the work of the South African Baptist Missionary Society. The Seventh-Day Adventists have also issued a First Reader (1925).

Total books in Lala-Lamba-Wisa: 14.

10. *Lenje or Renje.*

This name is given to a group of dialects (one of which is Chine Mukuni) spoken in the district traversed by the railway between the Kafue river and Broken Hill. It is closely allied with Ila and Tonga. Mr. Madan prepared a Handbook (1908). Father Torrend, Society of Jesus, published a volume of folk-tales, entitled, *Tales of the Bene-Mukuni*.

The only portion of Scripture is St. Mark, translated by the Rev. S. D. Gray, Wesleyan Methodist Missionary Society (1927). Other books include: Hymn

Book ; Arithmetic ; *Wesleyan Doctrine* (1923) ; and a Primer prepared by Father Torrend.

Total books in Lenje : 5.

11. *Ila*.

Spoken in a district traversed by the middle Kafue. It has been studied by missionaries of the Primitive Methodist Missionary Society, and to a less extent by those of the Universities' Mission to Central Africa. A Handbook was prepared by the Rev. E. W. Smith (1907), and also an Ila Phrase Book (1914), *Ila made Easy* (1914), *Old Testament Stories* (R.T.S., 1906), a Catechism (1906), and three Readers. He translated St. Mark (1907), St. Matthew (1910), and the remainder of the New Testament (1915) except Acts, Philippians, 1 and 2 Timothy, Titus and Jude, which were done by the Rev. J. W. Price. Mr. Price has written a book on Hygiene (1915) and translated W. T. Balmer's *The Law of a Friend* (1926). There are also a Hymn Book, a Primer and Reader, the two latter by the Rev. J. R. Shaw. The Universities' Mission to Central Africa has issued a Hymn Book (1924), Prayer Book (1924), and *Old Testament Stories*

Total books in Ila : 14.

12. *Tonga*.

Along the Zambezi below the Victoria Falls to Feira, and on the plateau between the Zambezi and the limits of the Ila country are spoken several dialects which are grouped as Tonga. This is to be distinguished from the Tonga of Nyasaland, and the Tonga of Inhambane.

It is illustrated in a Grammar by the Rev. J. R. Fell (1915), a Vocabulary by Mr. A. W. Griffin, a Government official, and a Grammar by the Rev. F. Casset, Society of Jesus. It was also studied by the Rev. J. Torrend, and made the basis of his *Comparative Grammar of the South African Languages* (1891).

The Rev. J. R. Fell, Primitive Methodist Missionary Society, translated St. Mark (P.M.M.S., 1911) and

Genesis (1922); and prepared a Hymn Book (1910), a Catechism (1910), two Primers (1911), two Science Readers (1911, 1923), and a volume of Folk-tales with English translation (1922).

The Jesuit Fathers have issued a Child's Bible History, a book of Prayers and Hymns; and a Reader by the Rev. C. Blick. The Seventh-Day Adventists have a Scripture Reader, *Twambo twa Kaindi*; and the Brethren in Christ have a Hymn Book.

Total books in Tonga: 14.

### 13. Kololo.

The Barotse country presents an interesting field to the philologist. It seems that at one time Luyi was the principal language; then, according to tradition, came the Bahurutshe from the south bringing their own dialect. They merged with the Aluyi. Later came the Makololo, whose Suto speech became the court and administrative language, and remained such after they were practically exterminated. Luyi has almost disappeared. The French Protestant missionaries, finding that Suto in a more or less pure form was spoken, used it in their preaching and teaching for many years, enjoying therefore the advantage of the Bible and other books prepared in Basutoland. By the admixture of other languages the Suto became more and more changed as years passed by, and a new tongue was produced, called Kololo. This has now been adopted by the Mission and Government.

Dr. Stanley Colyer, Government doctor, wrote *Notes on the Grammar* with a Vocabulary (1914). The Rev. A. Jalla prepared a Grammar and Dictionaries (1918), translated St. Matthew (1922), and, with the help of his colleagues, E. Boiteux, J. Bouchet and A. Lageard, completed the New Testament (1925). Mr. Jalla also compiled a History of the Barotse nation (revised edition, 1922). Other books include: *Life of Our Lord*, by J. Bouchet; Liturgy; Book of School Songs; Hymn Book; Primer; First and Second

Readers; Primer of Geography; Hygiene Reader; seven Arithmetical Guide-books for Teachers.

Total books in Kololo: 18.

14. *Nkoya*.

Spoken in Eastern Barotseland. It seems to make up one language with Mbwela. Vocabularies and grammatical notes of Nkoya and Mbwela were prepared by the Rev. E. W. Smith and used by Sir H. H. Johnston in his *Comparative Study* (Nos. 87 and 87A). The Rev. and Mrs. E. M. Jakeman prepared, and reproduced by Roneo process, a *Book of Bible Stories* (1926), but nothing seems to have been printed.

15. *Luena* (*Luina* or *Lubale*).

Spoken in the extreme north-west corner of Northern Rhodesia. The Gospel of St. John was translated by Dr. Walter Fisher, *Christian Missions in Many Lands* (Bristol, 1902); other Gospels and Acts by F. Schindler, *Christian Missions in Many Lands* (B.T.S., 1912); and some of the Epistles by A. R. Hornby, G. H. Mowat, and G. R. Suckling, all of the *Christian Missions in Many Lands* (1922). There are said to be also "Readers, etc.," but we have no details.

Total books in Luena: ? 7.

16. *Mbunda*.

Spoken in the northern part of Barotseland, beyond the Luena-Luampa river, east of the Kabompo, and also west of the Zambezi in Portuguese West Africa.

It is illustrated in the *Comparative Vocabulary of Sikololo-Silui-Simbunda* by A. W. Thomas, a Government official (1916). St. John was translated by A. W. Bailey (1919), St. Matthew by A. W. Bailey, A. McGill and J. C. Proctor (1925); and St. Mark by J. C. Proctor (1925); St. Luke by P. V. Watson and others (1927)—all of the South Africa General Mission. There are also St. John's Gospel and a Hymn Book issued by the American Board of Commissioners for



Foreign Missions in Angola, but whether these are in the same language we are not sure.

Total books in Mbunda : ? 6.

### 17. *Lunda (or Bunda).*

Spoken in the north-west corner of Northern Rhodesia, and across the borders in Angola and Belgian Congo.

There is a Grammar by W. S. Fisher, Christian Missions in Many Lands, and also one in Portuguese by H. de Carvalho (1889).

H. Cunningham, Christian Missions in Many Lands, translated St. Mark (1914), St. John and Acts (1915), St. Matthew and St. Luke (1916), and various Epistles (1917, 1918). The New Testament was completed in 1918. There are also : Hymn Book (1920) ; Catechism (1920) ; Primer (1920) ; First Reader ; *Pilgrim's Progress* (R.T.S.). Some of these are prepared by the missionaries of the Methodist Episcopal Church in Belgian Congo.

Total books in Lunda : 6.

### 18. *Kaonde.*

This is a dialect of the extensive Luba language spoken in Belgian Congo. Spoken in the Kasempa district of Northern Rhodesia.

A Short Introductory Dictionary was compiled by R. F. Broughall-Woods, a Government official (R.T.S., 1924).

St. Mark was translated by C. S. Foster, South Africa General Mission (1923), and St. Matthew. Other books include : *Stories from Genesis* ; *Stories from Exodus to Joshua* ; Catechism ; Primer ; Book on Hygiene.

Total books in Kaonde : 7.

The books enumerated are as follows :—

For Southern Rhodesia	..	65
For Northern Rhodesia	..	173

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238

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This list is not quite complete, however, for, to say nothing of the books of which we have no record published by the Protestant Missions, we have practically no account of the publications by Roman Catholic Missions.

### 3. MISSION PRESSES IN RHODESIA.

In Southern Rhodesia, the following printing presses are at work :

D.R.C.S.A. :	Morgenster.
W.M.M.S. :	Epworth.
M.E.F.B. :	Umtali.

In Northern Rhodesia :

P. :	Sefula.
U.M.C.A. :	Mapanza.
P.M.M.S. :	Kafue.
S.A.B.M.S. :	Kafulafuta.
U.F.C.S. :	Chitambo.

Mission presses outside Rhodesia have printed books for Rhodesian tribes. We may instance the presses at Lovedale, Kuruman, Manja, Livingstonia, and Likoma.

## CHAPTER VI.

### **Some Conditions under which Missions Work**

**F**ROM a study of the facts outlined in the foregoing chapters, and of the statistics printed in the Appendices, certain general conclusions emerge, one of which may be at once stated. There is evidently no room for any other missionary society in addition to the fifteen already at work in Southern Rhodesia, and the fourteen at work in Northern Rhodesia. This does not mean that the Christian Church has completely occupied the field. It means that such districts as are yet unoccupied may be left to the societies that are there ; they will cover the ground in the course of natural expansion.

Before we discuss this and other conclusions it will be advisable to consider the conditions under which the Church has now to carry on its task of winning Rhodesia for Christ.

#### 1. THE TWO STAGES.

One feels, in writing about Africa, that it is not easy to convince readers as to the startling transformation that has occurred in recent years. People are apt either to judge the present from what they know of the past as presented in the biographies and writings of the pioneers ; or to picture the past in the colours of the present with which they are more familiar. It is difficult for them to realize, and for us to describe, the gulf that separates the ancient from the modern—and in modern Africa “ ancient ” may mean no more than a generation ago. The task is rendered more arduous by the fact that, since so much of the past lingers on into the present, it is impossible to draw a

severe line of demarcation between the two epochs—the rate of change not being uniform over wide areas.

Yet there is undoubtedly a past and a present epoch in Rhodesia, as in other African regions. What is true of the one is not necessarily true of the other. Certain things remain constant: human needs and passions, for example. But external conditions have changed so tremendously that Livingstone, or any other of the pioneers, would not recognize the country to-day—always excepting the great natural features.

Let us once more call to mind the voortrekkers of the Church: Moffat, Thomas and Sykes among the Matebele under the Lobengula régime; Coillard and Arnot among the Barotse; Hore and his colleagues among the Tanganyika tribes; Buckenham and Baldwin among the Ba-ila. Picture their long and perilous journeys, by ox-wagon, by canoe, on foot with trains of carriers; the suspicions and the opposition they encounter; the horrors of the slave-trade which many of them must witness, in anguish and impotence; the inter-tribal warfare, the ruthless harrying of weak tribes by the strong, the ceaseless bloodshed due to the belief in witchcraft and the despotism of savage chiefs; the pioneers' necessary ignorance of tribal language and custom, their exposure to tropical disease without adequate knowledge of its cause and treatment. Picture these things and many others that the pioneers, whether missionaries or traders or travellers, faced valiantly—at what cost their successors in a milder era can hardly imagine. Those were the characteristics of the older period. And, generally speaking, they have passed away. Long journeys are inevitable in huge territories like the Rhodesias, but railways now traverse the land, and even where long tramps are still necessary, and the almost ubiquitous motorcar is not available, at least the passage leads through a peaceful land. Marauding on a large scale has ceased; firm, humane, government is everywhere established under the British flag. Bloodshed based on inhuman custom is sternly repressed. Life is safe from violence, as it never was safe in the former

period. Owing to the fruitful researches of men like Manson and Ross—to whom our gratitude can never be adequately expressed—malaria and other diseases, which took heavy toll of the pioneers, have lost their terrors. The principal languages have been reduced to writing; the beginnings of a literature have been published; tribal custom has been studied.

Missionaries would not for a moment arrogate to themselves the credit for all these beneficent changes. The British South Africa Company must have its meed. The Native Commissioners who, in isolation and with a devotion to duty that can only be fully appreciated by people who have watched it, have striven to bring law and order among barbarous tribes; medical and other officers; traders too: all these share in the success that has been achieved.

The missionaries' contribution has not, on any showing, been a slight one. It has been frankly and cordially acknowledged by competent observers. We may, for instance, quote the following from the Report of the Commission appointed in 1924, to enquire into the matter of Native Education in all its bearing in the Colony of Southern Rhodesia. After naming some of the pioneers, the Commissioners proceed: "In succession to these forerunners the chief instrument in the moral and mental betterment of the Native has been the missionary whose noble and altruistic work has set what we conceive to be an indelible impress on the education of the aboriginal inhabitants of Southern Rhodesia." And again: "Take it all in all the influence of the Missions apart from their school work is more potent than any other civilizing agency we have met."

The statistics printed in this volume provide an index to what has been accomplished, but the present writer would be the last to over-estimate the value of figures. Their chief value in his eyes is to emphasize the magnitude of the task that remains to be done. There is no calculus that can adequately set forth the results achieved in the realm of the spirit.

Whatever qualifications of the statement may

seem necessary in view of the areas unoccupied, partially occupied, and newly occupied, we may say that the pioneer stage of missionary enterprise in Rhodesia has passed. A new stage, with fresh conditions, calling for wise and well-considered adaptations of programme, has been entered. Let it be emphasized here that this fact calls for not less but more ardent and faithful prosecution of the enterprise. The need of the new era is not one whit smaller than the need of the old. If courage and determination were necessary in the former period they are necessary even in a greater degree now. Old things have, in large measure, passed away, but new problems have arisen which can only be solved by fearless and whole-hearted application of the Gospel. And the age-old tragedy of man's alienation from God, remains through all the changes. The happenings to be presently described have enormously complicated the Church's task, for they have introduced into the field, already sufficiently difficult, the exasperations and bitternesses that spring out of man's inhumanity to man.

When Dr. Robert Laws, the veteran pioneer of the Livingstonia Mission in Nyasaland, retired in 1927, broken in health but indomitable in spirit, he said: "At this time of my retirement, the chief thing I can say is that the call of the world to go and help Africa is even greater to-day than when my companions and I did what we could to answer the call made by Livingstone fifty-five years ago."

This is emphatically true of those regions of Africa which we call the Rhodesias.

## 2. SOME HELPFUL FACTORS.

What, then, are the conditions under which the Church of Christ must do its work in Rhodesia to-day? Some of these conditions have been carried over from the later stages of the pioneer period; others are new. Some are favourable; others very much the reverse.

(a) *A fine people.*

Among the things for which we may be thankful, let us place first the presence of a fine, virile, Bantu population. It is not dense, unfortunately, but it provides magnificent material for the Church. The tribes are not equally responsive; they vary greatly in character. It may very well be that the people who have proved the most difficult to win will be the strongest element in the indigenous Church that is to be. Some words written by Mr. Peter Nielsen, a Native Commissioner, have often been quoted: "I have listened to thousands of old Native men of many different tribes in my time, I have heard them speak their inmost thoughts, not through interpreters—who ever learned anything through an interpreter?—I have studied these people in and out of Court, officially and privately, in their kraals and in the veld during many years, and I say that I can find nothing whatever throughout the whole gamut of the Native's conscious life and soul to differentiate him from other human beings in other parts of the world."\*

It was among Rhodesian Natives that Mr. Nielsen gained his experience; it is of them that he is chiefly thinking.

A fine, intelligent, lovable, loyal people, they are well worth all the efforts of the Church to win them for the Kingdom of God

(b) *The Government.*

The British Government which is in power, both in Northern and Southern Rhodesia, is friendly, and even more than friendly, to the mission of the Church. As we saw in previous chapters, the British South Africa Company assisted the missionary societies to establish stations, giving them liberal grants of land and other facilities. When making treaties with chiefs north of the Zambezi, the Company pledged itself to promote

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\* Peter Nielsen: "The Black Man's Place in South Africa" (1922), p. 81.

Christian Missions and education. The Company, or some of its representatives, unquestionably gave pain to its well-wishers by many of its acts, but it did do much to help the Church. As an administrative agency it has ceased to be. Southern Rhodesia is now a British colony enjoying a large measure of autonomous rule; Northern Rhodesia is a British Protectorate, with an administration directly responsible to the Imperial Parliament and implicitly bound to carry out the principles of trusteeship "for the moral advancement of the Native population." Under both Governments the Church enjoys full liberty, and a large measure of active and even cordial support. In recent years the rulers have come to take direct interest in education.\* They recognize that religion is an integral element in the progress of a people. The Education Commission to which we have referred stated: "It is our considered opinion that Christianity must be the basis in the future, as it has been in the past, of the Natives' education." This, whether explicitly stated or not, may be taken as indicating the conviction of the Governments.

The Church is, of course, not the servant of any Government; and its function is not that of acting the moral policeman in keeping order. It must reserve its freedom of action, and unhesitatingly pronounce its judgment upon unchristian doings—whether committed by black or white. Such recent enactments by Southern Rhodesia as certain clauses in the Native Affairs Act (1927), and in the Native Juveniles' Employment Act cannot find the support of the Church.†

### (c) *Prohibition of the Liquor Traffic.*

The prohibition of the sale of spirituous liquors to the Natives of Rhodesia has been, and is, of untold

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\* This subject might have a separate paragraph to itself among the favourable factors, but it is more convenient to deal with it in the next chapter.

† See official papers relating to these Acts (Cmd. 3076).



advantage to missionary work. It is one of the best things the Government ever did. The present writer had the opportunity of hearing the story from Mr. Cecil Rhodes himself. Mr. Rhodes desired, when Prime Minister of Cape Colony, to prohibit the traffic there, but the vine-growers were too strong for him. When, however, he came to have control over the great territories in the north he made his law—and a drastic law it is. Any person found guilty of selling, or even giving, strong drink to a Native is liable to a fine of £600 or a term of imprisonment, and to lose his stock, and to have his trading licence taken away. Mr. Rhodes related, with glee, how, soon after this law came into operation, he and a party were travelling and became drenched to the skin in a rain-storm. That evening on reaching camp he took a tot of whisky to ward off fever; then he poured out another tot and was about to offer it to the Native driver, when one of his staff reminded him. "Mr. Rhodes," said he, "remember that you will be liable to a fine—£600!" The driver did not get his tot.

The law has been enforced. It has the general support of all sections of the population, though, as Mr. A. S. Cripps relates, a member of the Legislative Assembly of Southern Rhodesia argued against it in 1925 on the ground that it gave the Natives an unfair advantage! \*

It should be stated that there is evidence that drunkenness, caused by the consumption of Native beer, is on the increase. It has been suggested that the present sense of security against raids from other tribes is contributory towards this intemperance.

#### (d) *The Absence of Islam.*

Another advantage which the Church enjoys in Rhodesia is that its task is not complicated by the presence and activity of Islam. It is true that there are Muhammadans in the country. Dr. Zwemer

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\* A. S. Cripps : "An Africa for Africans" (1927), p. 76, footnote.

calculated that there were 9,035 Muslims in Basutoland, Bechuanaland, Rhodesia and Swaziland, though Mr. W. J. W. Roome, an indefatigable collector of statistics, indicates that there are none in Rhodesia.\* As a matter of fact there are a certain number of Muslims among the alien Natives working in the mines of Southern Rhodesia. An experienced compound manager told the Education Commission that "the most trustworthy of his Natives were Muhammadans, that they do not drink, are very moral and very clean."† There are also a few in Northern Rhodesia; but both their numbers and influence are insignificant. We do not wish to convey an impression that Islam would be a menace to Christianity were it to come in force—its presence can never be a menace, only an opportunity. But its absence is an advantage in that the Church has a straight fight against paganism. The alternative before Rhodesia is not Muhammad or Christ; but Mammon or Christ.

### 3. SOME UNHELPFUL FACTORS.

We come now to the newer conditions which test the power of the Church. These have arisen through the influx of Western civilization as represented, not only by missionaries but by Government, traders, miners, planters, and great commercial companies. We do not wish to assume a tone of resentment against these agencies; on the contrary, we give them full credit for all they have done in the way of opening up the country and in other ways. But it cannot be denied that their coming has immensely transformed the scene, creating new problems, and while in some directions easing the task of the Church in other directions greatly complicating it. Of course their incidence varies greatly. Where the European popu-

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\* "Christian Literature in Moslem Lands" (1923), appendix B. W. J. W. Roome: "Can Africa be Won" (1927), general statistical schedule, p. 213.

† Report of the Education Commission, par. 591.

lation is relatively large, as in Southern Rhodesia, the changes produced are necessarily greater than in those parts where a white face is still something of a phenomenon. But everywhere, without exception, the effects are present.

*(a) The Demands for Labour.*

It is all to the good that British rule has been established. Government, however, is an expensive business; it has to be paid for by somebody; and it is only right that the people who enjoy its benefits should also contribute towards its cost. We do not therefore quarrel with taxation of the Natives, in principle, though whether the amount they have to pay is a fair one may sometimes be questioned, and we should rightly insist that the taxes should be levied for purposes of revenue and not for driving men to work, and that an equitable proportion of the amount they pay ought to be spent for their direct benefit. Government expects that taxes be paid in coin.\* In early days hardly any coin existed in the country. Then, as since, only two ways were open to the Natives to get it: they might sell their cattle and produce, or they might sell the labour of their hands to white men. Since traders were scarce and many of the people had few or no cattle, and very little disposable produce, they were obliged to go out to work. Whether or no this was the intention of the Government, this is the way the tax has operated. We would not say that going out to work for white men was necessarily, or altogether, an evil thing for the Natives. They gained experience of the world, their minds were broadened, they were given the chance, and many took it, of learning new things and new habits of industry. But, whether good or ill, the effect of it upon the whole life of the people was nothing short of stupendous.

The country opened up to white immigrants.

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\* By Ordinance No. 5 of 1928, Section 9, the Northern Rhodesian Government now allows the tax to be accepted in grain or stock at the discretion of the Native Commissioner.

Mines were started, farms and ranches were worked, traders commenced business, towns were planted; and in every new enterprise the demand was for manual labour. The whites were in the position of an aristocracy dependent upon the blacks. The call for labour, and ever more labour, was insistent; when insufficient was forthcoming the Government was urged to provide it forcibly by driving unwilling labourers to the market, and it cannot be denied, we fear, that in the earlier days of European settlement there was a good deal of forced labour.

Some of the new centres of industry were near at hand; the Natives found almost at their doors the opportunity of earning money for the payment of the tax and for the purchase of articles of which they began to feel the need. Others were not so fortunate: they had to travel hundreds of miles, to places hitherto undreamed. Some went eagerly, for the spirit of adventure was strong in them; others reluctantly, and only because they were compelled by the necessity of paying that inescapable tax; others went because their chiefs sent them. In any case, they went. Some, it must be said, went even before the tax was levied; before there was a railway young men from remote parts of Northern Rhodesia had gone of their own free will to Bulawayo and Kimberley, which is as if a man should walk from Calais to Naples, and back. As years slipped by they went on going, in ever-increasing numbers. Southern Rhodesia relies to-day very largely upon the labour of men who travel down from Northern Rhodesia and Nyasaland; in 1923, sixty-four out of every hundred of its labourers were alien Natives. Its own people go, in some unascertainable number, and in spite of regulations to the contrary, to the Transvaal gold-fields. Many from Northern Rhodesia travel far afield—to South-West Africa, to Tanganyika Territory, to Belgian Congo. And many of them now find work on the mines of Northern Rhodesia itself.

In his Annual Review for 1926, the Bishop of Northern Rhodesia writes of this last-named phase:

"The Mining developments of the last year<sup>1</sup> or two point to future needs of quite alarming magnitude. Probably there is no part of the world in which mining 'development' work is being carried on with more feverish activity and on more extensive and systematic lines. A large part of the country has been parcelled out into great blocks, embracing thousands of square miles, in each of which some company has acquired for a period of years the sole right to prospect for minerals and to develop them when found. Each block is being thoroughly and methodically combed, and the finds—chiefly copper—that promise best are explored under the direction of mining experts from different parts of the world—Transvaal, Australia, America; those that fulfil their promise being eventually purchased by a mining company floated on the strength of the development company's estimate of the value of the particular property. This process of development is still in its infancy; but already several mining companies have been floated, and the fact that both the brains and the capital of the mining world are engaged on so vast a scale in exploring the mineral wealth of the country is sufficient indication that great things are hoped for.

"Here, there and everywhere mining camps spring up like mushrooms, employing anything up to two hundred Europeans and two thousand Natives. Some are mere mushrooms—here to-day and gone to-morrow; others are not. If, as seems not unlikely, the country becomes one of the mining centres of the world, we must be prepared in the near future to tackle a really big problem."\*

The problem before the Bishop's mind is that of evangelizing these labourers at the mines. It is a problem that calls for the earnest consideration of the missionary societies that are working in Northern Rhodesia. The Rev. W. F. P. Ellis, Universities' Mission to Central Africa, who is stationed at Broken

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\* *Central Africa*, June, 1927, pp. 133, 134.

Hill, where about ten thousand Africans are employed, speaks of the good treatment that the men receive. He asks for "a whole-time priest with the gift of tongues and a love of souls," to work among the labourers—"to disturb the cheerfully degenerate serenity of four thousand Africans in one square mile who have for the most part never heard the Gospel preached."

That is one problem that the mines set the Church ; another is the effect upon the social life of the people. Mr. Ellis says that the men are now encouraged to bring their wives to Broken Hill. "This is leading already to a growing number of detribalized Natives, who have quite often no intention of returning to their own people. . . . Another influence which is making for a permanent mining-class of Native is that, generally speaking, on the mine he is better off than in his village. He has regular hours and regular pay, a decent hut and good food. His wife has very much less to do : no gardens to hoe, no corn to grind, no anxiety about the crops, and no fear of famine. It is therefore not surprising that they are often reluctant to return to village life." This spells demoralization for the women. The Rev. J. R. Fell said at the Missionary Conference in 1927 : "The Compound is rotten with disease, prostitution is quite common. Broken Hill bids fair to become the moral cesspool of the country." This must not leave the impression that venereal disease is found only on the mines. Among some tribes it is very rampant. Life in the compounds, however, increases the spread of the disease.

We believe the men who take their wives to the mines are in a minority. The women generally remain in the villages, separated from their husbands for a year, or more. Letter after letter from missionaries tells of the resultant evils. We have already quoted from some of these : "In some villages," writes a missionary at Msoro, "there are hardly any men or older boys at all during part of the year." It requires no vivid imagination to picture the consequences. An undue share of the agricultural work is thrown

upon the women, or much of the work is not done, and consequently insufficient food is grown. The men bring back disease, and a spirit of revolt against the tribal authorities. Domestic irregularities are increased. Tribal bonds are loosened; the sanctions of tribal morality are lost. Detribalization, with all that it means, sets in and extends.

At the Northern Rhodesia Missionary Conference, 1924, the Rev. C. P. Pauw, Dutch Reformed Church of the Orange Free State, spoke of the effect upon the home life of the Christians. "A very large percentage of our male Church members are away from home working on the mines at Broken Hill and in Southern Rhodesia; others are employed at Livingstone and other centres as far as Belgian Congo. . . . Most of them leave their homes for at least a year, and many much longer. Some never come back again." Mr. Pauw proceeded: "The result is evident. Their homes are broken up, the women, especially the younger ones, left without their husbands, go wrong, the children baptized in infancy have no father to fulfil the baptismal vows taken on behalf of them. It may mean a little more money to them, but at the cost of their moral and spiritual welfare. The ideal Christian home life, the base of all social conditions of the Church, is impossible under these circumstances."\*

This state of things calls for the vigorous intervention of the missionary societies. It would be useless for them to endeavour to stop mining development. It is vain to urge the men to remain at home under present conditions; they must pay their tax, and they want money for other things. The right course of action is that taken by the London Missionary Society, whose agent, the Rev. J. A. Ross, is developing plans whereby the people at Kambole shall become economically independent. The introduction and fostering of local industries is one sure way to mitigate the evils we have been dealing with in this section.

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\* Report of the Conference, p. 113.

On this subject, the Rev. J. R. Fell, who has given considerable attention to it, writes as follows:

"Northern Rhodesia, according to the Secretary for Agriculture, imported in 1926 71,776 lbs. of butter worth £5,796. The Ba-ila are a great cattle people. They produce no butter for sale and the Missions have not taught them how to care for cattle, how to make butter, how to market their produce, etc. Our book\* on Cattle will help to remedy this in part. I have given lessons at Kafue on butter and cheese-making. This practical part of our educational programme is tremendously important. In the same year spoken of above the Belgian Congo imported butter to the value of £19,171. We have a great field for glorious endeavour in this direction among the cattle-owning tribes. Every village has poultry, yet we seem to neglect teaching about the simple 'inkuku.' Here again Kafue has tried to meet the need. Our book on Poultry Husbandry is an attempt to fill the bill. With improved fowl in every village and improved facilities for rapid transport there might soon be brought both wealth and health to many villages from their poultry alone.

"Farmers have boomed cotton growing. There have been such serious losses that prospects are poor. At the same time one feels that cotton can help the Natives of the country. One almost ventures the assertion that if ever cotton becomes a great source of income for Northern Rhodesia it will be so for Natives rather than European farmers. The latter are dependent on the Native for all labour involved. The Native himself could have his small patch, give it attention at times when his maize or other corn crop needed little attention, reap it by the help of his small children in moments which would otherwise be idly spent, and market for needed cash instead of selling his food supply. The European might then become the factor,

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\* In conjunction with Mr. R. A. S. Macdonald, the Government Veterinary Research Officer, Mr. Fell has written a book on the management of cattle. He has also written one on Poultry Husbandry. They are now (July, 1928) in the press.



the transporter and the shipper, and use his power gins and baling presses to supply the lack in Native farming organization."

*(b) Effects of Urbanization in Southern Rhodesia.*

The industries in Southern Rhodesia are older and more developed ; and the degree of detribalization is greater. In fact, a process of urbanization has begun. In 1925 it was reported that 24,874 Natives were living in towns and on mines—3.06 per cent. of the Bantu population. The proportion is not yet very great, but it shows the tendency. In the Bulawayo location\* seven thousand Natives live, of whom approximately two thousand were born there.

We may quote a paragraph from the Report of the Education Commission :

" A large number of Natives are becoming town-dwellers and are losing their connection with the land. Many have lost touch altogether. These Natives are found in all the older towns and mine locations. A missionary told us of a Native born and reared in the Bulawayo location who, when appointed teacher to an outside kraal school, did not even know how to plant a mealie."

That is a vivid flash of light. A man, who might be the son of one of Lobengula's warriors, the grandson of one of Umsiligazi's, knows not how to plant the staple food of his people !

Speaking of the African girls in these locations, the Commissioners say : " The moral conditions could hardly be worse than those under which they now live." And again : " The evidence given concerning the morals of these girls brought up in location and mining compounds is a distressing record. To the question asked of responsible European and Native witnesses familiar with location life as to how many of these young girls escape moral downfall, such answers as the following were typical : ' There are very few,'

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\* A " location " is a town inhabited by Africans in the neighbourhood of a European town or settlement.

'Hardly any,' 'There are none,' 'They go wrong as little girls,' 'They commence immoral practices at twelve and thirteen, sometimes much younger,' 'Prostitution pays; they learn how to get money easily, and after that they will not work.' " The Commissioners rightly say that bad as the position is to-day, it must become steadily worse if not dealt with. Where Africans are gathered for long periods together without their wives, such evils are to be expected. Prostitution is rendered easy and profitable. " A witness stated that in one case of a Native prostitute being searched a sum of three hundred pounds was found upon her person and premises." We cannot wonder at the alarming spread of venereal disease: in some districts seventy-five per cent. of the Natives are infected, with disastrous effect upon the birth-rate.

Moreover, in Southern Rhodesia large numbers of African youths are found in the towns and other industrial centres; they are runaways from home, or have come with their parents' consent. At one time 392 such youths were running about wild in Bulawayo alone. It was to meet this state of affairs that the Rhodesian Legislative Assembly enacted the Juvenile Employment law, legalizing the indenture of boys and girls under fourteen years of age to any fit and proper person for a period of six months. The evil needed to be checked, but the contracting of children without the consent of their parents or guardians opens the door to obvious abuses. The effect of the Act must be to break down still further, instead of supporting, parental authority.

This process of urbanization is certain to grow. Many Natives who have grown accustomed to town life will not go back to the land. We see precisely the same sort of thing in England. The Lands Commission of 1925 recommended the construction of Native townships in certain areas; and looking to the future advised that municipalities should set aside space for well-to-do Natives. They also asked that Native village settlements should be formed near European

towns where the Native might have his own house and plot of land.

All these developments spell so many opportunities for the Church.

(c) *A Threatened Colour Bar.*

There is another aspect of urbanization in Southern Rhodesia that calls for notice here. "Almost every occupation found in a white town will gradually find a place in these also," say the Education Commission in regard to the Native towns. Already such skilled or semi-skilled tradesmen as builders, brick-layers, boot-makers, carpenters, painters, tailors, mattress-makers, are found in the locations, supplying the needs of their fellows. "Boot-makers, for instance, are found in every location of any size, and the ever-increasing use of boots by Natives keeps them fully occupied." This class of skilled workmen is recruited very largely from Nyasaland, where the Natives receive very good industrial training at the Missions. The Missions intend them to develop their own country, but the prospect of higher wages draws them south. Some few have received training at Mission institutions in Southern Rhodesia. But many more are trained by European artizans—though these may not be conscious of training them. A smart Native learns by watching his master mix paints and wield the brush; and presently he does a good deal of the work while the master sits by and draws pay at European rates, handing the boy his wages at Native labourers' rates. It happens occasionally that employers who see what is going on give the work to Natives the next time they have painting to be done. The semi-skilled Native finds in small towns and small mines opportunities which are not open to him in large European centres. Without the use of such men development on many farms would have been considerably less, and very few small miners' propositions would be working. One witness before the Education Commission declared that in his district hardly a farmer would be decently housed to-day but for the trained Native.

\ So far has the employment of skilled and semi-skilled Africans gone that the European workmen have taken alarm. The representative of a Trade Union expressed this view to the Education Commission: "The training and employment of Natives in skilled trades is seriously detrimental to the interests of the white worker and Rhodesia in general." "As a skilled agriculturist," say the Commissioners, "the Native is regarded generally as a welcome addition to the ranks of the Colony's producers. As a skilled industrialist he is feared by many as a rival and a formidable rival too."

It was out of such fears that the demand for the Colour Bar Act arose in South Africa. Are we to see a similar Act disgrace the statute-book of Southern Rhodesia?

The Commission reported in no uncertain terms against any repression of Native aspirations. "We must give to the Natives the best we have to offer." The African, once he starts on the march of progress, will on—nothing can keep him down. How the conflict of interests is to be resolved—the interest of the whites on the one hand, and of the blacks on the other—is a very serious problem indeed. Mr. Cotton is right: we must face it, and begin to solve it, "if we would not have all our missionary effort waste itself in the shallows and misery of futility."\*

This discussion is not irrelevant to our subject. We are seeking to set forth the conditions under which the Church has to work in Rhodesia, and this antagonism of the races is one of the unfavourable conditions. In particular, what we have said touches closely one very important sphere of the activity of the Missions—that of training the African's hand as part of his training in Christian manhood.

Many of the Missions have for some time engaged in training Africans in arts and crafts. The Education Commission, after visiting many institutions, reported that the training they had witnessed was not such as

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\* W. A. Cotton: "The Race Problem in South Africa" (1926), p. 139.

to turn out finished artizans—there was no system of apprenticeship such as exists in Nyasaland. “Speaking generally, the aim of the missionaries is a better Native house—better built—better furnished. While they dislike the idea of restrictions, they do not aim at turning out Native artizans to compete in the labour market with the white craftsman. . . . The main part of the industrial work for boys has been agriculture. . . .”

To train men who can go back to their villages and help their fellows to possess better houses—or rather houses in place of insanitary huts—and to till their fields in better ways, this is certainly a laudable programme. The question is whether missionary institutions should now seek deliberately to supply trained craftsmen for employment by Europeans. To do so might very well provoke an agitation against the institutions. On the other hand, there is evidently a demand for African artizans, and at present it is being met by men from Nyasaland, who would be much better employed at home in their own country, and who, themselves corrupted, are to some extent a corruptive influence under the conditions in which they are bound to live in Rhodesia. There are signs that the Rhodesian Natives resent the coming of these men to do what, if trained, they would be capable of doing. It appears to be the case, that if the Missions in Rhodesia had embarked upon training as thorough as that given by the Nyasaland Missions there would not be this influx.

In Northern Rhodesia also skilled tradesmen from Nyasaland are in great request, and there, with the small number of European artizans, their presence is not resented. They are welcomed. We have known a whole Government station constructed—brick houses, furniture and all—by a party of these men. The Northern Rhodesian Public Works Department trains some craftsmen and the Barotse National School has for some years had an Industrial Department. The Missions in Northern Rhodesia as a whole have not yet seriously sought to train artizans, though some, as we have seen, have made this part of their work.

*(d) The Land Question in Southern Rhodesia.*

We have no space to enter fully into the Land Question in Rhodesia. It is a story that does no credit to the British name. The original concession granted by Lobengula conferred no rights in the land, but this fact was ignored by the Company which began at once to allocate farms to the pioneers. Later, the Company acquired the Lippert Concession, by which Lobengula had given exclusive right to deal with land—a concession afterwards declared by the Privy Council to be valueless. In virtue of it, however, the Company distributed large areas among settlers and commercial companies. In 1894—that is to say after the Matebele war—a Commission demarcated two large areas, of about 3,500 square miles, for the settlement of the conquered Natives. The bulk of one of these areas was quite waterless. After the Rebellion the Company was “in a position to devote its attention to the settlement of the Natives in areas where they could be kept under supervision and deprived of the opportunity of hatching further plots. Large tracts of country were selected for reservations, and the building of kraals in rocky and inaccessible positions was prohibited.”\* The most desirable land was parcelled out among individual Europeans or syndicates, many of whom kept it for speculative purposes.

The Order in Council of 1898, which laid down the general lines on which the British South Africa Company was to rule in future, directed that sufficient land should be assigned to the Natives, and by Article 83 safeguarded the right of a Native “to acquire, hold, encumber and dispose of land on the same conditions as a person who is not a Native.” These reserved lands were not, however, invested in any authority on behalf of the Natives. A Commission was appointed in 1914 to enquire into the question, and as a result certain areas were invested in the High Commissioner of South Africa as representing the Crown,

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\* Marshall Hole, op. cit., p. 379.

and set apart for the sole use and occupation of the Natives. It was not a fair apportionment. The pick of the land was left to Europeans, and much of that assigned to the Natives was arid and pestilential. Meanwhile the Judicial Committee of the Privy Council decided that all the unalienated land belonged to the Crown, and a little later these lands and the control of Southern Rhodesia passed into the hands of an autonomous Government.

At this time the total area of Southern Rhodesia (nearly 96,250,000 acres) was divided thus :

nearly 31,000,000 acres had been alienated to Europeans ;

21,600,000 acres had been set apart as Reserves for the Natives ;

43,000,000 acres remained unappropriated.

The question arose, who should have these lands as yet unallocated ? The Constitution had reaffirmed Clause 83 of the Order in Council of 1898, but it was strongly represented to be not in the interests either of Europeans or Natives that Natives should be able to purchase land anywhere they pleased. A Commission was appointed to enquire into this question and its Report was presented to the Legislative Assembly in 1926. It proposed, on certain conditions, to take away from Natives the right secured to them by the Constitution. It declined to divide all the unallocated land between Europeans and Natives, but proposed to leave 17,793,300 acres for future consideration. Of the balance they set aside 6,851,876 acres as Native Purchase Areas, *i.e.*, areas contiguous to Reserves where, and where alone, Natives were to be allowed to purchase land—no Europeans to be allowed to acquire land there. The Commission calculated that if their recommendations were carried out, Europeans (who number over 40,000 at present) would have sixty-two per cent. of the total area of Southern Rhodesia ; while the Africans (who now number 813,000) would have thirty-seven per cent., this including the Reserves, the Native Purchase Areas, and

the Mission Lands, " which may be regarded as held in the interests of the Native, and the larger part of which the Native is permitted to live upon or to cultivate, even if he may not have more permanent interest therein."

The total area would be allocated as follows :

	<i>Acres.</i>
For future determination .. ..	17,793,300
Native Reserves .. ..	21,594,957
Native Purchase Areas.. ..	6,851,876
Mission Lands .. ..	406,200
Alienated to Europeans .. ..	31,033,050
Still available for Europeans .. ..	17,423,815
Urban areas .. ..	149,033
Matopo National Park .. ..	224,000
Forest Area .. ..	670,000

A glance at the map published by the Commission shows that the Native Areas do not compose a large compact block, but are separated into a great number of portions. It would have been much better, for many reasons, to have constituted two or three continuous areas, even at the cost of expropriating European settlers.

The Missionary Conference in 1926 expressed its conviction, after a careful consideration of the Report, that settlement along such lines was imperative, and was prepared to accept the recommendations on two conditions : first, that half the 17,790,000 acres held in suspense should be at once earmarked as Native Purchase Areas, and the other half assigned to Europeans ; and, second, that the other land areas be allocated as recommended in the unanimous and majority sections of the Report of the Commissioners.\*

These last words refer to 1,099,870 acres recommended by two out of the three Commissioners as Neutral Areas (where either Natives or Europeans might purchase), and 117,400 acres as additional Native Purchase Areas.

It certainly seems less than fair that seventeen

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\* A. S. Cripps : " Areas for Africans," in *East and West*, April, 1927.



million additional acres should be allocated for purchase by Europeans, while Natives (who number twenty to one) should have only about seven million acres; especially when Natives are to give up their constitutional right of purchasing land anywhere they can. And as for the seventeen million acres reserved for future consideration, we, remembering past injustices, may well doubt how much of it will ever be allocated by the colonists to Africans.

A Bill based on the Commission's Report passed the Legislative Assembly, and now, at the time of writing, awaits the sanction of the Imperial Government. The proposal for Neutral Areas was not approved, however; but the Rhodesian Government added five hundred thousand acres to the Native Purchase Areas. It declined to adopt the Missionary Conference's suggestion as to allocating at once the areas held in suspense.

The result of all these proceedings is that Southern Rhodesia has adopted the principle of Territorial Segregation.\* Such a policy (not the details of apportionment) receives the support of ardent friends of Africans, like the Rev. A. S. Cripps, who sees that under it the Native tribes "may be granted a fairer chance than ever before to bring their peculiar and unique contributions, their Racial Glory and Tribal Honour, into the Treasury of the City of God." His point of view is that "Every Native Area in colonized Africa should be safeguarded as an inviolable sanctuary which may shelter African tribal life and foster its self-development."†

Some phil-Africans oppose a Segregation policy on the ground that it implies a disbelief in the African's equality with Europeans and endangers his participation in European civilization. On the contrary, we claim that the principle of equality demands that each people should have an opportunity of developing

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\* A Bill to carry out the principle was to be introduced into the 1927 Session of the Legislative Assembly.

† A. S. Cripps, *op. cit.*, p. 87.

its own character, and we are confident that Africans have a great contribution to make to the enrichment of humanity. Cut off from their land and social tradition, they are in very serious danger of sinking to be a proletariat—mere subservient imitators and servants of the predominant Europeans. Under Segregation they have a home of their own, and can, whether they stay there or wander, preserve their self-respect as a people.

The adoption of a Segregation policy throws an added responsibility upon Government and the Church. There will follow, we hope, the establishment of Councils, already provided for in the Constitution, through which the Natives will largely manage their own affairs and control their own finances. They will need strong leaders, who should be forthcoming from the ranks of the Church. And they will need help and guidance in developing the Reserves economically. They will not be shut off from working in European areas, and no doubt thousands of them will continue to do so, but it is our hope that they will raise crops for export, and so achieve economic independence.

Some readers may think us obsessed by the economic problem. We are concerned with it because its solution is vital to the future of the African—and to the progress of the Church. Africans, we all agree, must evangelize Africans, and more than anything else we desire to see a strong, active, extending African Church. This implies a people living at a much higher economic standard than Rhodesian Natives enjoy at present.

We adopt the words of a great friend of the Africans, written with special reference to the Union of South Africa :

“ The evangelization of Southern Africa is being delayed because the Bantu are not economically able to carry the burden on their own shoulders. They do wonders to-day with their meagre resources, but the extension of the Christian Church is hindered by their low economic condition. It appears as if the training and employment of pastors, evangelists and teachers can proceed no further until the general level of Native

income is raised by the provision of more land and by better conditions of employment."\*

(e) *The Land Question in Northern Rhodesia.*

It is unfortunately the truth that in the newer territory of Northern Rhodesia things are drifting in the same direction as in the south, as regards the land.†

By 1926 the following areas, out of a total of 186,240,000 acres, had been alienated :

	<i>Acres.</i>
North Charterland Exploration Co. . .	6,000,040
British South Africa Co., three freehold areas in Tanganyika district . .	2,758,400
European settlers . . . . .	2,962,608
	<hr/> 11,721,048 <hr/>

This is about 6.3 per cent. of the total extent of the country, and includes some of the very best land. The Barotse district is regarded as a Native province, where land is not granted to settlers, and prospecting for mines is not allowed. But, at the time of writing, no other Reserves have been proclaimed. A Commission, it is known, has been examining the question of delimiting Reserves in the North Charterland area, which, the Government says, is held "subject to the due assignment of Native Reserves," but the result has not been published.‡ The latest official Report (1925-26) is silent on the matter.

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\* Professor J. D. Rheinallt Jones : "Missionary Work Among the Bantu in South Africa," *International Review of Missions*, January, 1928, p. 184.

† The Governments of the two Rhodesias have alienated three times more land to Europeans than all the Governments of the rest of British East Africa put together. See the table in *The Native Problem in Africa*, by R. L. Buell (1928), Vol. I., p. 513.

‡ Note (written later). Since the above was written, ten Reserves have been delimited in East Luangwa District—the area granted by the British South Africa Company to the North Charterland Company (see p. 141)—see the Order in Council, published in the *London Gazette*, March 27th, 1928. The area of these Reserves is not stated. A Commis-

The Northern Rhodesia Missionary Conference discussed the subject in 1922, when the alienated lands measured 9,160,000 acres, and expressed the opinion that "almost all the balance will be needed to meet the requirements of the Native population." The Rev. J. R. Fell's paper on the subject should be studied.\* In 1924 the Conference reaffirmed its opinion, and again asked that no more land should be alienated without express sanction of the Governor and until the needs of the Natives were fully met.

We may well ask whether it is necessary to follow the precedent set by Southern Rhodesia. Is it essential to set aside Reserves for Natives? That is a South African expedient which has been followed in Kenya, but Tanganyika Territory is opposed to it. European settlers have come, and will increase in numbers—why not have Reserves for Europeans? After all, the land belongs to the Natives, although the Crown has assumed the ownership of it which was claimed by the British South Africa Company. Except possibly in the Batoka District, where Lewanika may have given land rights to the Company—and it might be questioned what authority Lewanika had to alienate the land of that region—it would be difficult to show that the Natives ever parted with their ownership. The "treaties" made with chiefs east of the Kafue did not, so far as I know, profess to convey to the Company any title in the land; and if the treaties did, they were valueless because the chiefs had no right according to the customary law to alienate the land of their tribe. Northern Rhodesia was never conquered. The Natives have never forfeited their claim to the lands which is based upon long occupation. Be it granted that

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sion has recently reported on Reserves proposed to be demarcated on each side of the railway. We have reason to believe that the Africans will be generously and justly treated by the findings of this Commission, composed of Sir P. Macdonell, Mr. J. Moffat Thomson and Colonel H. Hart. Another Commission has reported on Reserves in Tanganyika District. These reports have not yet been published (July, 1928). We allow the following paragraphs to stand as they were written before this news reached us.

\* On "Native Reserves," pp. 47-58 of the Proceedings.

there are unpopulated regions, and others where the population is extremely scanty. On the other hand, there are vast areas where the tsetse fly renders it impossible for the Natives to keep cattle. It cannot be right for Europeans to come in and take possession of the best land, and then graciously to mark out "Reserves." It would be better to come to some arrangement with the Natives, whereby certain tracts were set aside for European settlement, and all the rest held by the Crown inalienably for the Africans.

Unfortunately, the position in Northern Rhodesia is complicated by the fact that the British South Africa Company retains, with the sanction of the Imperial Government, the mineral rights which it claims to have acquired in Rhodesia. A map of Northern Rhodesia issued by the Company looks—apart from the Barotse and certain districts in the east—like a patch-work quilt, for it shows the areas "granted to prospecting Companies" by the British South Africa Company. We have already quoted Bishop May's description of what is taking place (page 123). Mineral rights would seem to imply the right to work mines wherever minerals are found, and since a mine needs surface land for machinery, houses, etc., it is arguable that the possession of mineral rights entails also rights over the surface land above where minerals lie. If that is the legal position, then not a Native community in Northern Rhodesia outside the Barotse district is safe from molestation.\*

The region named Charterland provides an instance of the kind of situation that arises when Native rights are disregarded. This stretches from the Luangwa

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\* In this connection, Article No. 8 (2) of the Order in Council referred to on page 138 (footnote) should be studied :

"Any person recognized by the Governor . . . as being entitled to the exercise of mineral rights within a Native Reserve may enter upon land within that Native Reserve together with other persons employed by him for the purpose of exercising such rights . . . provided always that the person so entitled and the persons so employed by him as aforesaid or any of them shall be liable to be removed from the Native Reserve at any time by order of the Governor if in his opinion such removal is desirable in the interests of the Natives inhabiting the Native Reserve."

river to the Nyasaland border, is ten thousand square miles in extent, and contains within it the town of Fort Jameson and several Mission stations, including Msqro, Madzimoyo, and others. An illustrated pamphlet designed to attract settlers describes it as "containing some of the best land in Rhodesia." A settler, it is said, can live comfortably on £10 a month (this was in 1919); Native artizans can be hired at wages from 10 shillings to 30 shillings a month to build his house, and field labourers at from 5 shillings to 7 shillings and sixpence a month; "the district is undoubtedly the best in the whole of Northern Rhodesia as regards Native labour, as it is one of the most thickly populated parts of the country." The Company offers land to approved settlers at 5 shillings per acre and upwards, according to the character and locality of the farm.

The history of North Charterland is interesting. When in the early nineties the British South Africa Company were extending their power north of the Zambezi they were considerably annoyed to discover that a German named Karl Wiese had secured concessions from Native chiefs in his favour, concessions which "all included a grant of mineral rights and some of them land rights also." He possessed a concession which purported to have been executed by Mpeseni, the Angoni chief, but lacked the chief's sign manual. The British authorities in Nyasaland had refused to recognize these concessions but on the strength of them Karl Wiese floated a company. Later on the British South Africa Company, to save further trouble, made this Company a grant of a large tract of land with mineral rights on condition that a new company, in which the British South Africa Company should have a substantial interest, should be formed to develop it, and that the concessions should be surrendered.\* Such is the account given by the historian of the British South Africa Company. It does not explain how the British South Africa Company

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\* Marshall Hole, *op. cit.*, pp. 388, 389.

acquired the rights in land which it handed over to the North Charterland Exploration Company.

The interests of a large number of Natives are involved in this matter. It is one of the most thickly populated parts of the country, and contains some of the best land in Rhodesia. Being claimed, and advertised, for European settlement, many of the original owners (we should say rather, the real owners) have got to quit. The North Charterland Company holds the land "subject to the due assignment of Native Reserves," and its claims, with that condition, have been explicitly confirmed by the Imperial Government, but many of the Natives will be dispossessed. The matter caused serious concern to the Bishop of Northern Rhodesia, whose station at Msoro was threatened in association with the people who live in the area, and to whom the Universities' Mission to Central Africa ministers. When the Bishop wrote his Annual Review for 1926 he said: "We are still waiting for confirmation of our hopes that the people round the station are not going to be moved." Since then his anxieties concerning Msoro have been removed by an official assurance that Msoro will be included in a Reserve, and that therefore the people will not be shifted.\*

#### 4. THE ERA OF AFRICAN RENAISSANCE.

This long review of some of the conditions under which the Church works in Rhodesia may fitly close with a quotation from the Presidential address delivered by the Rev. John White at the Southern Rhodesia Missionary Conference in August, 1926:

"Since I set foot in Africa over thirty years ago a profound change has taken place in the entire outlook of the Native people of this sub-continent. Through the public press and by various other authorities we are being constantly reminded of what is called the dawning Bantu race-consciousness; of his restless-

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\* Msoro comes within one of the Reserves mentioned in the footnote on page 138.

ness, under white dominion ; of his dissatisfaction with his social, industrial and political status. To those who look below the surface these things are the symptoms of a profound psychological revolution that is silently, slowly but surely, going on. In short we are witnessing a nation in its birth-throes. At this racial awakening no one can be surprised. For the African people to have remained stagnant under the circumstances would have proclaimed them less than human. . . . This awakening, as all awakenings do, has raised a host of problems. . . . The Native, on his part, cannot admit that he must remain in a state of childish tutelage for ever. . . . I do not urge that this awakening race is clamouring vociferously at the door of the ruling people for these reforms. We have not reached that stage yet. But anyone with insight into things may note a deep and growing discontent. They tell us with deference of their desires to-day ; to-morrow they may speak in more vehement accents ; the whisper may become a clamorous demand. Granted that this is so, what concern is it of a Conference like this ? We are missionaries and as such entrusted with a great and all-engrossing task. Like the first apostles, we are to preach Jesus and the Resurrection. On that point there is no divergence of opinion among us. We may utter our message with varying emphasis, but the ultimate truth is one—we offer salvation in Jesus Christ to sinful, dying men. This, it seems to me, was the complete task of the African missionary of fifty to a hundred years ago. Compared with our work now, his task was a very simple one. But will anyone in this era urge that this represents our entire obligation and responsibility ? Have we nothing to say to our people about the right solution of these problems with which they are suddenly confronted ? We have preached to them Jesus. Have we nothing to tell them about the spirit in which He would meet these difficulties and the implications of His teaching on their settlement ? I think Paul would have considered any other interpretation of his ministry much too restricted. . . .”



## CHAPTER VII.

### General Summaries and Conclusions

#### 1. SOUTHERN RHODESIA.

##### (a) *Summary.*

FROM the statistical tables printed in the Appendices we gather the following incomplete facts :

Number of Missionary Societies ..	15
Number of principal Mission stations	71
Number of out-stations .. ..	1,284
Number of European workers.. ..	271
This includes (1) 121 men ; (2) 80 wives ; (3) 70 single women.	
Number of African workers .. ..	1,762
Ordained men, 24 ; Laymen, 1,738	
Number of communicant members ..	31,060
Number of catechumens, or members on trial .. ..	27,603
Total Christian Community .. ..	58,663

To these must be added the Roman Catholic statistics (see page 56).

European workers .. ..	218
Number of stations .. ..	23
Total Christian Community .. ..	27,757

The number of African Christians in Southern Rhodesia is therefore : 86,420.

##### (b) *Population.*

Rhodesia cannot show anything like the density of population that obtains, say, in the southern provinces of Nigeria.\* There, in an area of 94,394 square miles, are over eight million people : 91 persons to the square mile. Three of the provinces have over 100 persons to the square mile ; the Onitsha province, 306. There are twenty-three towns each with over 20,000 inhabitants ; one of them, Ibadan, has, with its

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\* See "Nigeria—The Land, the People and Christian Progress." World Dominion Press, 3/6 ; 5/-.

suburbs, nearly 240,000. Compared with these Nigerian provinces, Southern Rhodesia is very sparsely inhabited.

As the basis of Appendix III., we have taken the figures set forth in the Report of the Land Commission of 1925, viz., 813, 947. The Chief Native Commissioner estimated the permanent Native population in 1925 to be 834,473; the Census returns in May, 1926, reported 926,545—which was also an estimate, not an exact enumeration, and included Natives from other territories residing temporarily in the country. If we take the actual inhabitants as 900,000 the average number of persons per square mile is only six; and the figures given by the Land Commission show only 5.41 per square mile. If we confine our attention to the Reserves alone, the density rises to no more than 15.20. The most densely populated areas outside the towns would seem to be the Reserves in the Victoria, Marandellas and Selukwe districts, where the density is respectively 39.53, 39 and 38.46. It must be remembered that the Natives keep many cattle, and that much of the country is arid, or otherwise incapable, under present conditions, of carrying a large population; the Selukwe Reserve, with its 9,000 inhabitants and 18,000 cattle, is reported to be “overcrowded.” Some districts fall far below the average density—Wankie district has less than one person to the square mile. Southern Rhodesia has a population which is rather less than that of Birmingham, and this is dispersed over an area which is three times the size of England.

According to the Land Commission, the people are distributed as follows :

On European estates .. ..	150,650
On unalienated land .. ..	122,088
In towns and on mines .. ..	24,874
On Native Reserves .. ..	516,335

(c) *How the Missions Work.*

It can be readily understood that the scantiness of the population adds greatly to the difficulty of

missionary work. The Missions have to vary their methods in order to reach the people. In large European towns, such as Bulawayo and Salisbury, where many Natives are gathered in the "locations," and in mining centres such as Gatooma, Gwelo, Selukwe, Churches are built and placed in charge of ministers (who may also minister to Europeans), and under them again are African teachers and evangelists, who work among the Natives in the locations and mines. Outside these centres, Mission stations have been built on land granted by Native Chiefs, or by Government, or purchased for the purpose. Some of these sites were acquired before the policy of Reserves was adopted, and are now found happily to be surrounded by a Reserve, or upon the edge of one. These Mission farms are characteristic of Southern Rhodesia. The following table is prepared from material contained in the Education Commission Report, 1925.

#### LAND HELD BY MISSIONS IN SOUTHERN RHODESIA.

<i>Mission.</i>	<i>Granted. Acres.</i>	<i>Purchased Acres.</i>	<i>Total Acres.</i>
C.E. .. ..	35,359	14,259	49,618
M.E.F.B. .. ..	9,647	4,720	14,367
W.M.M.S. .. ..	44,586	2,497	47,083
R.C. .. ..	127,059	24,268	151,327
D.R.C.S.A. .. ..	28,797	4,508	33,305
L.M.S. .. ..	31,019	—	31,019
A.B.C.F.M. .. ..	30,979	106	31,085
S.D.A. .. ..	12,696	—	12,696
S.A. .. ..	2,413	—	2,413
B.C. .. ..	3,175	14,377	17,552
S.K.M. .. ..	—	6,350	6,350
	<u>325,730</u>	<u>71,085</u>	<u>396,815</u>

It will be noticed that these figures do not tally with that taken from the Land Commission Report, viz., 406,200 acres; nor with details already given in regard to one or two Missions: on page 68, *e.g.*, it is stated, on the strength of the Mission report,

that the Methodist Episcopal Church holds 18,950 acres.

The conditions attaching to the grants of land by Government are, generally speaking, that the proprietor shall not alienate the land or any portion of it without the written consent of the Government, and shall use the land for the purposes of a Mission.

These areas have been acquired, not only because their possession affords opportunity for the industrial training of Natives, but also because they ensure a home for a certain number of Natives in case they are crowded otherwise off the land. It must not be thought that the people living there are all Christian; of one Mission we are told: "the majority of the adult residents on the farm are heathen to a degree, and the only things that appeal to them are the old tribal customs and practices."

Each of these stations is the centre from which work is carried on, or supervised, upon a number of subsidiary stations, where as a rule there is a Native evangelist, or teacher, who conducts a school for young people, preaches, and instructs converts. The missionaries from the principal stations visit them more or less regularly. When, however, there are as many as forty or fifty out-stations, scattered over a wide area, and only one or two men at headquarters, effective supervision becomes almost impossible.

*(d) Distribution of Missionary Forces.*

Southern Rhodesia is divided for administrative purposes into thirty-two districts, of various dimensions and containing a Native population varying from 7,750 (Bulawayo) to 50,453 (Bulalima-Mangwe). All but four of these districts are occupied by principal non-Roman Catholic Mission stations. The Societies have not worked according to a pre-conceived plan of campaign. Each Society chose its own field. The Missionary Conference has brought about a considerable degree of harmonious working, but there is some amount of overlapping. Certain of the Missions have

confined their operations to limited areas, while others—especially the Churches which minister to both Europeans and Africans—have dispersed their energies over many districts. It might have been better had certain of the late-comers among the Societies chosen districts that were unoccupied on their arrival.

Appendix III. sets out, as accurately as our information allows, the details of the missionary occupation of Southern Rhodesia. It may be taken generally to represent the actual situation. But, in addition to being understated, it is somewhat misleading in one direction. The borders of a Mission's area do not necessarily coincide with the boundary of the administrative district in which the principal station or stations are situated—the out-stations may extend into the neighbouring districts. When, therefore, we report that a certain district has so many African workers, so many out-stations, and a Christian community of so many, we may very likely be overstating the facts for that district at the expense of contiguous districts. In other volumes of this series we were able to provide maps showing the position of the out-stations, but for Rhodesia we have not been able to obtain this information.

Taking the figures as given in Appendix III. at their face value, it is evident that the missionary forces are somewhat unevenly distributed. If the total European workers be 271, and the population in the neighbourhood of 900,000, then the average works out at one European worker to every 3,320 inhabitants. And if the African workers be 1,762, then there is an average of one Christian worker, African or European, to every 442 persons. In the three districts where the European staff (non-Roman Catholic) is largest the averages are as follows :

<i>District.</i>			<i>Europeans (including Wives).</i>		<i>Africans.</i>	<i>1 European to</i>	<i>1 European or African to</i>
Victoria	..	..	24	..	145	.. 1,610	.. 229
Umtali	..	..	31	..	91	.. 830	.. 211
Melsetter	..	..	28	..	54	.. 1,133	.. 387

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In those districts the majority of Europeans are engaged in institutional work. Other districts do not show these high averages, for instance :

<i>District.</i>	<i>Europeans (including Wives).</i>	<i>Africans.</i>	<i>1 European to</i>	<i>1 European or African to</i>
Bulalima-Mangwe	6	.. 79	.. 8,408	.. 593

### (e) *Unoccupied Areas.*

There are four districts (as large as Scotland in the aggregate) in which, so far as our information goes, no principal Reformed Mission station has yet been placed. They are : Nyamandhlovu, Wankie, Sebungwe, and Chilimanzi.

Nyamandhlovu is itself as large as Inverness, but is sparsely populated, there being less than four persons to the square mile. Most of the 13,783 people live on European estates. The Reserves in the district include the large Gwaai Reserve, and cover an area almost as large as Northumberland, but the population is scattered and numbers only 3,850. On the south the Gwaai Reserve is continuous with the Nata Reserve, adjoining which the Wesleyans have a farm where an African minister lives, who, with twenty-five evangelist-teachers, is seeking to reach the people in both the Nata and Gwaai Reserves. Whether there are any out-stations actually planted in the latter we cannot say. No doubt the Wesleyan Methodist Missionary Society may be trusted to occupy this part of the field.

The Wankie district lying to the north-west, and traversed by the railway running between Bulawayo and the Zambezi, is one of the largest in Southern Rhodesia. A considerable part of it is practically unknown country, covered with deep sand and heavy timber ; it is almost waterless and inhabited by wandering Bushmen. The average population is less than one person to the square mile. Over half the total live in the Reserve which lies in the angle between the Gwaai and Zambezi rivers, and there the average is over seven to the square mile. These figures appear

not to include the labourers on the Wankie coal mines. This is a strategical position which appears not to be occupied by any Mission as yet. Since a large proportion of the labourers are attracted from its fields in Northern Rhodesia, the Primitive Methodist Missionary Society considered opening work there some years ago, but did nothing. The Wesleyan Methodist Missionary Society has also, we believe, had it under consideration.

The other unoccupied district is Sebungwe, the immense area, about 13,000 square miles in extent, immediately to the south of the Zambezi. The tsetse fly abounds, and the centre of the district is depopulated owing to the danger of sleeping-sickness—three out of the four demarcated Reserves being, it is reported, without inhabitants. The average over the whole district is less than two persons to the square mile. Most of the people live along the Zambezi. Perhaps these may be most easily reached by the Primitive Methodist Missionary Society from its stations on the other bank of the Zambezi, in Northern Rhodesia. It has one out-station at present in the district. Or when the railway is built from Sinoia to the Kafue, some society will perhaps plant a station in the neighbourhood of where it crosses the Zambezi, and from there work westwards into this Sebungwe district. Across the southern border of the district lies the extensive, thinly inhabited Shangani Reserve in which the London Missionary Society is at work, and no doubt it will in time extend its operations to the north. Some of the younger men, who leave their homes to work on the farms and mines around Gatooma and Que Que, have come under the influence of the Wesleyan Church. One of them left his work to give his whole time to evangelizing his people. Appeals have reached the Wesleyans to follow up this effort. The district was visited in 1927 by the Rev. Holman Brown, Wesleyan Methodist Missionary Society, of Gatooma, and he is placing Native evangelists to begin a Mission at the village of the paramount chief, Sileya.

The Chilimanzi district appears in Appendix III.

as if it were unoccupied. It contains, however, the important centre of Driefontein, one of the chief stations of the Jesuit Fathers, as well as their sub-stations, Holy Cross and St. Joseph's. The Wesleyans and Anglicans also have outposts in the district. Chilimanzi, as large as Lancashire, with over 22,000 Natives (twelve to the square mile), is unoccupied only in the sense that it has no resident Protestant missionary.

From this review of the present position, we are justified, we think, in saying that, while there are unoccupied areas in Southern Rhodesia, they are so placed as to be accessible to the societies already at work in the country, and that there is no call for any other Society to enter. It is to be hoped that steps will be taken to occupy these fields.

(f) *The Church in Southern Rhodesia.*

The various missionary societies have entered the country for the purpose of winning its inhabitants, African and European, to the allegiance of Jesus Christ, thus gathering them into the universal Christian community which we call the Church. So far as the Africans are concerned, the Christian community numbers approximately 86,420. This includes 51,717 communicants and 34,703 others under instruction.

This figure represents over ten per cent. of the Native population. No doubt it understates the facts. Certainly a much larger proportion of the people has come under the influence of Christianity.

To what extent is the Church self-propagating, self-supporting, self-governing, and truly African? To these very important questions we can give no adequate answer from the material at our disposal. We have some indications, however, that the Christian community has been enlarged through the efforts of its own members. It has frequently happened that a Native labouring on some European state or mine has heard the Gospel, been converted, and then, returning to his home, has voluntarily evangelized his neighbours. Or Christian men and women have



gone from their homes to preach to the heathen of their own will. In either case the Missions have then followed up the results.

Having been founded by so many Missions, which have imported foreign forms of organization and modes of worship, and have laid stress upon different aspects of Christian truth, the Church is divided up into several sections. The evils of denominationalism, the shame of western Christianity, have thus been introduced. Although through the Missionary Conference a very considerable degree of co-operation has been attained, there is no sign that outward unity is being achieved. When the Church reaches maturity, and becomes more independent of help from overseas, it will, one hopes, sweep away everything that separates it into sects, and become one.

We have no account of purely African organizations; this may denote that these are as yet insignificant. The following may however be quoted from the Report of the Chief Native Commissioner for the year 1925:

"A number of separatist sects have been in operation. These call for no particular comment, with the exception of the Watch Tower organization, which, fed with the pabulum of anti-Church literature and isolated Old Testament texts, uncorrected by reasonable exegesis, has threatened to develop and repeat the excesses lately observed in Northern Rhodesia. The authority of Leviticus xx. 27, 'A man also or a woman that . . . is a wizard shall surely be put to death,' is easily accepted as confirmation by Holy Writ of Native belief. The belated appearance in this Colony of a European representative of the Watch Tower organization is noted in several districts as having had a depressing effect upon the Native adherents, and the sect is said to be no longer thriving where the European supervision can make itself felt. In my opinion legislation is required to control and prevent the operation of such dangerously loose organizations.

"The African Methodist Episcopal or Ethiopian

Church is reported to be showing renewed vigour, after a long period of somnolence.

"Other purely Native religious, political, mutual benefit and burial societies, mostly off-shoots from the south or inspired therefrom, call for no comment in particular. One society originating from Nyasaland, of anti-mission tendencies, threatened to become locally dangerous, but proved, temporarily at least, amenable to reproof."

(g) *The Educational Work of the Missions.*

The Missions, with hardly an exception, have always given education a prominent place in their programme. If they were asked the reason, they might reply that the schools have been their best evangelistic agency. Probably ninety per cent. of the Christians have come into the Church by way of the school. An instance of what has occurred comes to our notice as we are writing this paragraph. In *The South African Pioneer* for January, 1928, Mrs. Hatch writes from Rusitu, the South Africa General Mission station:

"Here at Rusitu there are numbers of young men and women, as well as crowds of boys and girls—all heathen—daily attending school and listening to the Gospel message as given by God's servants. . . . Most of our out-stations have also an influx of heathen pupils in their schools. . . . The evangelist, Misheki, writes in his last letter that twenty-one young people have come out for God since the opening of this term of school, the middle of July. Then there is the Mhakwe out-station. Merejeki, the evangelist, has been here for further training for a couple of years. School work had been in abeyance. So Kufasi, Merejeki's sister, has been sent there to take charge of this part of the work. She has reported sixty on the roll. The majority are heathen, and now she and Merejeki write that daily there are decisions for God. . . ."

The spreading of enlightenment among the community; the training of Native leadership; the

raising of the economic level of the people : all these are further reasons that might be given for the great attention paid to education.

Up to 1920 the Missions had the entire education of the Natives in their hands. Since then the Government has opened two institutions, one at Domboshawa in the Chindamora Reserve, Salisbury District (started in June, 1920, with thirty-seven pupils), and the other at Tjolotjo in the Gwaai Reserve, Nyamandhlovu District (opened 1921). Industrial and literary training are given at both institutions, and religious instruction is made a prominent feature. At one time the principals of both schools were ordained ministers.

In 1899 the first Education Ordinance provided for small grants to be given to Mission schools on condition that industrial training formed part of the work. In 1901 £180 was voted as grants to the schools ; Government assistance has now grown to over £20,000 a year. In 1913 a committee representative of the Missions and Education Department drew up a code. The Government has gradually tightened its control over the schools. They may be opened for purely religious purposes, though even then they must submit to inspection. Ordinary schools may not be opened without the permission of the Director of Education, who may in certain eventualities close them. Practically all schools are now under Government control, and may qualify for grants—the chief exception being the schools, with a total enrolment of over two thousand, established by the Rev. A. S. Cripps, who preferred being independent because it gave him greater flexibility.

The schools are divided into three main classes. First-class schools are boarding institutions, under the care of qualified European teachers, where certain industrial training is given. Second-class schools are day schools in charge of qualified Europeans. Third-class schools are vernacular schools under Native teachers. There are also evening schools. The numbers of each class, according to the most recent figures we have found, are shown in the accompanying table.

# MISSION SCHOOLS IN SOUTHERN RHODESIA, 1924.

Mission.	FIRST CLASS.				SECOND CLASS.				THIRD CLASS.				EVENING SCHOOLS.			
	Number.	Enrolment.	European teachers.	African teachers.	Total No. of teachers.	Number.	Enrolment.	European teachers.	African teachers.	Total No. of teachers.	Number.	Enrolment.	African teachers.	European teachers.	Enrolment.	Total No. of teachers.
L.M.S. ..	2	109	2	6	8	2	119	—	1	1	73	4,572	76	—	—	—
R.C. ..	12	714	26	20	46	20	2,031	8	34	42	109	7,975	122	2	378	—
W.M.M.S. ..	2	205	6	4	10	4	307	3	5	8	143	8,957	152	—	804	4
C.E. ..	4	180	14	4	18	8	940	6	12	18	177	11,345	192	—	793	20
D.R.C.S.A. ..	8	399	16	10	26	7	672	1	4	5	285	17,703	307	—	117	8
A.B.C.F.M. ..	2	188	9	13	22	2	436	—	—	—	21	1,735	38	—	17	3
B.C. ..	2	185	4	3	7	1	96	—	—	—	29	2,132	29	—	25	3
M.E.F.B. ..	5	543	15	20	35	6	515	1	11	12	112	6,341	124	—	58	1
S.A.G.M. ..	1	87	3	5	8	1	70	—	—	—	1	31	1	—	—	2
P.C.S.A. ..	—	—	—	—	—	—	—	—	—	—	13	725	15	—	276	6
S.K.M. ..	1	10	1	2	3	2	110	1	2	3	14	590	14	—	—	—
S.A. ..	1	54	1	1	2	4	288	3	3	6	50	2,869	50	—	—	—
S.D.A. ..	2	92	5	4	9	2	69	1	2	3	46	1,826	51	—	—	—
	42	2,756	102	92	194	59	5,653	24	74	98	1,073	66,501	1,171	2	2,468	49

Total No. of schools, 1,213. Total No. of teachers, 1,512. Total No. of pupils, 77, 378.

Grants earned : First-class schools, £9,588 ; Second-class, £2,564 ; Third-class, £10,626 ; and Evening Schools, £321—Total : £23,099.

These figures testify to a remarkable achievement. If we estimate the children of school age to be 160,000, and the number of pupils, allowing some reduction for adults, as 75,000, then forty per cent. of the young people of Southern Rhodesia are receiving instruction in Mission schools. But not all the schools are of a high educational standard. In particular, many of the third-class schools are adversely criticized as being badly equipped, taught by inefficient teachers, and too numerous and too widely scattered to receive adequate supervision by the missionaries. On the other hand, it may be rightly urged that they are very important social centres, and that, however imperfect they may be from a rigid educational point of view, they are the focus from which radiate healthy influences against ignorance, superstition and vice. The remedy for their defects lies in the training of more teachers, and in a higher standard of training. Rhodesia, both Northern and Southern, has few more urgent needs than a great body of godly, well-instructed, enthusiastic, Native teachers.

Normal schools, for the training of teachers, are found at the following stations:—

L.M.S. :	Hope Fountain.
S.J. :	St. Triashill.
C.E. :	St. Augustine's, Penhalonga.
W.M.M.S. :	Waddilove Institution, Nengubo.
D.R.C.S.A. :	Morgenster.
A.B.C.F.M. :	Mount Selinda.
M.E.F.B. :	Old Umtali.

The extent to which the Missions are engaging in education, and the large amount they spend upon it, was revealed by the Report of the Education Commission, 1925. Seven societies which responded to a questionnaire reported fifty-eight missionaries as engaged in purely educational work; 120 others doing combined educational and evangelistic work, the proportion of time devoted to the former being computed at fifty-three per cent.; there were also voluntary European workers, thirty giving their whole time to

education, forty giving seventy per cent. of their time, and fifty giving fifty per cent. of their time to it. Of 880 Native teachers and evangelists, it was reckoned that 67.8 per cent. of their wages would be chargeable to school-teaching work. The Commission calculated that the total annual value of the services to Native education rendered by all missionary workers of fourteen societies, if paid at a reasonable but low rate, would be £50,788. The corresponding amount spent on evangelistic work, after deducting contributions of Native Christians, would be £28,810.

(h) *The Literary Work of the Missions.*

We have already devoted a chapter to this subject, but in view of its importance we must here point out the need for more books in the vernaculars. Thousands of young people are being taught to read, but are not being provided with books in their own mother-tongue. We have seen what a large proportion of the missionaries are engaged in educational work: are there more than one or two giving all or most of their time to producing a vernacular literature? The Government and Missions between them spend annually upwards of £70,000 on education: do they spend a thousand on producing books? Does it mean that they do not really believe in vernacular literature? We would commend to the notice of the Missions the Memorandum on Text-books for African schools prepared by the Council of the International Institute of African Languages and Cultures.\* But in addition to text-books for schools the Natives of Rhodesia require books that will appeal to them after their school days, and at present these are very few indeed.

(i) *The Medical Work of the Missions.*

There is an enormous contrast between the enthusiasm with which the Missions have engaged in education, and the little attention they have given

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\* Published in the first number of *Africa*, January, 1928.

to healing the sick, and to the prevention of disease. They have made little use of the schools in teaching the rules of health—though there is some improvement in this respect. They have not issued (so far as our information goes) a Hygiene text-book or reader in any South Rhodesian dialect. Missionaries who have received a slight medical training have relieved a certain amount of suffering, but in view of the terrible amount of disease and of avoidable suffering the systematic medical work of the Missions is extremely small. How little is shown in this table :

<i>Mission.</i>			<i>Doctors.</i>		<i>Nurses.</i>		<i>Hospitals.</i>		<i>Dispensaries.</i>
C.E.	..	..	—	..	2	..	1	..	3
M.E.F.B.	..	..	1	..	1	..	1	..	1
A.B.C.F.M.	..	..	1	..	2	..	1	..	—
S.K.M.	..	..	1	..	5	..	1	..	2
W.M.M.S.	..	..	—	..	1	..	1	..	—
D.R.C.S.A.	..	..	1	..	1	..	1	..	—
<b>Totals</b>	..	..	<u>4</u>	..	<u>12</u>	..	<u>6</u>	..	<u>6</u>

There is a Government Native hospital at Ndanga.

## 2. NORTHERN RHODESIA.

### (a) *Summary.*

According to the incomplete figures given in Appendices the following represents the present situation :—

Number of Missionary Societies	..	..	14
Number of principal Mission stations	..	..	67
Number of out-stations	..	..	1,285
Number of European workers	..	..	257
This includes (1) 119 men ; (2) 81 wives ; (3) 57 single women.			
Number of African workers	..	..	2,125
Ordained men, 2 ; Laymen, 2,123.			
Number of communicant members	..	..	18,326
Number of catechumens, or members on trial	..	..	47,205
Total Christian Community	..	..	65,531
Number of schools	..	..	1,436
Number of pupils	..	..	72,938

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To the above figures must be added the Roman Catholic statistics (see pages 80 and 89) :

Number of stations .. .. .	16
Number of European workers .. ..	82
Number of African workers.. ..	416
Number of communicant members .. ..	45,467
Number of catechumens .. ..	30,617
Total Christian Community .. ..	76,084
Schools .. .. .	103
Number of pupils .. .. .	5,664

**The number of African Christians in Northern Rhodesia is therefore: 141,615.**

Total African workers, 2,541. Total European workers, 339.  
Total Mission workers, European and African, 2,880.

### (b) *Population.*

Northern Rhodesia is even more scantily populated than Southern Rhodesia, the average density being about 4.29 persons to the square mile. The Kasempa district, in the north-west of the territory, has an average of only 1.36, and its neighbour, Luangwa, only 2.01. The most densely populated district is East Luangwa, with 9.16 persons to the square mile; this includes the North Charterland area, to which reference was made in the preceding chapter.

### (c) *How the Missions Work.*

The holding of large areas of land is not so common in Northern as in Southern Rhodesia, but we cannot give the corresponding figures. The Missions work on the general plan of having central stations, with a number of out-stations in the surrounding district. In centres of industry, like Broken Hill and Fort Jameson, several societies are at work. There is great need of strengthening the Mission staffs in the mining centres.

### (d) *Distribution of Missionary Forces.*

Every one of the nine administrative districts has been occupied by the societies. The influence of the Missionary Conference, supported by the Government,



has prevented a good deal of overlapping. Generally speaking, each Mission occupies a well-defined sphere. Some societies, however, especially the latest arrivals, have spread their activities over wide areas, some of which were partially occupied by other societies. The distribution is set forth in Appendix V. Taking the total number of European workers as 340 and the population as 1,237,486, there is an average of one European worker to about every 3,600 inhabitants. If the African workers be 2,500, then there is an average of one African worker to every 495 persons; and, if there are 2,840 workers in all, there is an average of one Christian worker, African or European, to every 436 persons. The facts for each district, so far as the non-Roman Catholic societies are concerned, may be set out in tabular form.

#### DISTRIBUTION OF WORKERS (non-Roman Catholic).

<i>District.</i>	<i>Population</i>	<i>Density.</i>	<i>European workers (including wives)</i>	<i>African workers.</i>	<i>Proportion per Eu. u.</i>	<i>Proportion per Afr. u.</i>
Barotse ..	299,961	5.21	45	154	6,666	1,948
Batoka ..	121,269	4.86	32	65	3,790	1,865
Kafue ..	91,721	5.73	12	38	7,643	2,413
Kasempa ..	54,204	1.36	26	10	2,084	5,420
Luangwa ..	106,531	2.01	34	255	3,133	417
Mweru-Luapala	111,001	5.43	37	137	3,000	810
East Luangwa	207,486	9.16	50	537	4,150	386
Awemba ..	141,828	4.41	3	164	47,276	864
Tanganyika ..	103,485	4.88	20	623	5,174	166

That there are many gaps to be filled is true, but what we said of Southern Rhodesia is even more true of Northern Rhodesia. While there are areas still without Mission stations, they are so placed as to be accessible to the societies already at work, and there is no need for any other society to enter. The ever-increasing number of trained African workers should in time cover Northern Rhodesia with Christian agencies.

(e) *The Church in Northern Rhodesia.*

The Christian African community numbers approximately 141,615.

Protestants . . . . .	65,531
Roman Catholics . . . . .	76,084
	<hr/>
	141,615
	<hr/>

The figures given in the 1921 Census were 50,222 and 62,392, a total of 112,614.

These calculations would seem to show that at least ten per cent. of the African population is in some degree Christian.

Our remarks about the Church in Southern Rhodesia apply also here.

It will be remembered that reference was made to the Watch Tower movement. It assumed more serious proportions in the North than in the South. It has waned since Government intervened and executed the leader, who called himself "Mwanaleza" (Son of God), and, under pretence of baptism, killed about four hundred people. We may quote the following from the Report of the Wesleyan Methodist Missionary Society, 1925 :—

"In Northern Rhodesia, the work in some areas was seriously interfered with by a strange new African sect called the Watch Tower movement. We have no definite account of their doctrines, but they practised baptism, and their leaders proclaimed themselves able to detect and to expose witchcraft. This new teaching spread like a flame through some parts of the country and carried away hundreds of Church members. At some of the stations of other Missions, the scholars left the schools and the whole work was brought to a standstill. Our own Mission lost over six hundred members on trial and two hundred junior members through it. But by its excesses the new movement brought about its own ruin. Its claim to expose witchcraft caused a large number of deaths, and the Government had to take strong action. The leader, a man calling himself the Son of God, was arrested and sent

to prison. The Watch Tower movement will probably soon die a natural death ; but it has in its progress and transitory success a lesson for us—and a challenge : It has been proved that where we had strong and competent evangelists in charge of the Churches, these baptizers made comparatively little headway ; but where the members were many and the shepherds few, these were swept away almost entirely. Half our difficulties would disappear if we had an adequate supply of well-trained African workers."

*(f) The Educational Work of the Missions.*

All schools for Africans in Northern Rhodesia are in the hands of the missionary societies, with the exception of the Barotse National school, which was started by Government and is maintained out of the proportion of tax which the Government is pledged to return to the Chief and people of Barotseland. Until recently the Government neither inspected the Mission schools nor gave them grants-in-aid. The Government Report for 1924-5 announced a change of policy.

"In view of the diversity of educational ideas and principles among the Missions and of the very different standards demanded by them, the Government has decided that the time has come to co-ordinate and supervise the education of the Native. The services of the Missions will continue to be utilized, but it is proposed to exercise some control over them and, by encouraging the societies to appoint trained educationalists in a supervisory capacity, by giving financial grants-in-aid of salaries of certificated teachers, by assisting in the establishment of boarding schools and by other similar means, to produce in course of time a higher standard and a greater uniformity. Especial efforts will be directed towards the encouragement of technical and agricultural education. . . . Progress may be slow, but it can be said that a new era is beginning as regards Native education in the Territory."

- The Report for 1926 stated that a Director of Education had been appointed, an Advisory Board formed with representatives of the Missions, a provisional code drawn up, and the first grants amounting to £2,072, made to the societies. The Advisory Board consists of six Government representatives, three settlers, and eight missionaries. The Government has decided on the opening of a Training School for supervisory ("Jeanes") teachers at Mazabuka; the Rev. J. R. Fell, till recently Principal of the Kafue Training Institution (Primitive Methodist Missionary Society), is to be in charge of it. The Government has accepted the religious basis of Native education. The late Governor said to the Missionary Conference in 1927: "The foundation of the educational system must be religious. The Native must be taught by people who believe in Christianity because they are themselves Christians."

There is a very great need for Christian teachers. Some of the societies have trained men on their stations, others have sent men out of the territory for training, and others are now beginning to train their own men, but the only Normal Institutions in being in 1928 were the following:

P.	Sefula:	Teacher students in training,	52
P.M.M.S.	Kafue:	" " " "	43
			—
			95

(g) *The Literary Work of the Missions.*

- The Missions in Northern Rhodesia have a rather better record in this respect than those in the South, but what we said of Southern Rhodesia applies also to the North. There is very great need for more effort in this essential department. The Missionary Conference of 1927 recognized this, and took steps to remedy the defect. The lack of a single language universally understood is a great drawback. Some efforts are now being made to unify closely-allied dialects for literary purposes. If three or four could be adopted, or fashioned, in the place of the present large

number, it would be a great boon. We have wondered sometimes whether it would not be possible to adopt Bemba as the literary language of the territory, and teach it in all schools.

(h) *The Medical Work of the Missions.*

The following table shows that in Northern Rhodesia much more attention is given to this work.

<i>Mission.</i>	<i>Doctors.</i>	<i>Nurses.</i>	<i>Hospitals.</i>	<i>Dispensaries.</i>
P. ..	1	1	1	6
P.M.M.S. ..	1	—	1	6
L.M.S. ..	1	—	2	—
U.F.C.S. ..	4	3	—	4
C.M.M.L. ..	2	3	1	3
S.A.G.M. ..	1	1	—	3
D.R.C.S.A.O. ..	1	2	1	6
U.M.C.A. ..	—	3	3	4
B.C. ..	—	2	—	—
	<u>11</u>	<u>15</u>	<u>9</u>	<u>32</u>

The Missionary Conference of 1927 pledged itself to a vigorous health campaign on the lines advocated at Le Zoute. It appointed a Medical Secretary to keep this matter before the missionaries.

The Government maintains Native hospitals at Livingstone, Lusaka, Broken Hill, Mongu, Fort Jameson, Kasama, Mazabuka, Solwezi, Ndola and Fort Rosebery. During 1926, 5,610 Natives were treated in these hospitals.

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- IV. The Statistics of Missionary Societies in Southern Rhodesia.
- V. The Missionary Occupation of Northern Rhodesia.
- VI. The Statistics of Missionary Societies in Northern Rhodesia.





# APPENDIX I.

## LIST OF AFRICAN TRIBES IN SOUTHERN RHODESIA

<i>Tribe.</i>	<i>Popula- tion.</i>	<i>District.</i>	<i>Missions at Work.</i>
<b>I. Sections of the Mashona.*</b>			
<b>(a) THE TONGA GROUP.</b>			
Gobera ..	3,500	Gwelo, Chilimanzi, Gutu	S.D.A.
Gowe... ..	2,259	Belingwe .. ..	S.K.M.
Haraba ..	9,517	Marandellas, Salisbury	W.M.M.S., C.E.
Hera .. ..	26,679	Gwelo, Gutu, Victoria, Mazoe, Charter	S.D.A., S.A., C.E.
Mazoe .. ..	2,000	Gwelo, Hartley ..	S.D.A., W.M.M.S.
Hungwe ..	16,000	Makoni .. ..	C.E.
Janja (Wanjanja) ..	30,000	Charter .. ..	C.E.
Jona .. ..	5,040	Victoria.. ..	D.R.C.S.A.
Jindwe ..	7,022	Umtali .. ..	M.E.F.B.
Karanga ..	71,018	Bulalima-Mangwe, Chiibi, Ndanga	L.M.S., D.R.C.S.A.
Korekore ..	50,996	Mrewa, Darwin, Salis- bury, Lomagundi ..	M.E.F.B., C.E., W.M.M.S., S.A.
Leya .. ..	2,200	Bulalima-Mangwe ..	L.M.S.
Mali .. ..	5,228	Gwelo, Chilimanzi, Victoria	S.D.A.
Magula (Lilimo)	3,250	Gwelo .. ..	S.D.A.
Manzu (Nyika)	10,000	Chilimanzi .. ..	C.E., W.M.M.S.
Mgowa ..	16,027	Belingwe .. ..	S.K.M.
Mbire .. ..	8,211	Gutu, Bikita .. ..	S.D.A., W.M.M.S., D.R.C.S.A.
Muto (Gobera)	7,168	Victoria.. ..	S.D.A.
Nini .. ..	4,292	Victoria.. ..	S.D.A.
Nyama ..	3,531	Umtali .. ..	M.E.F.B., C.E.
Nyika .. ..	28,063	Mrewa, Umtali, Maran- dellas, Linyanga	M.E.F.B., W.M.M.S.
Nyube ..	2,500	Bulalima-Mangwe ..	L.M.S.
Rufuru ..	26,903	Chilimanzi, Gutu ..	C.E., S.D.A.
Shawasha ..	8,616	Chilimanzi, Mrewa, Marandellas	C.E., M.E.F.B., W.M.M.S.
Tonga .. ..	14,855	Bikita, Ndanga, Mtoko, Hartley	L.M.S., W.M.M.S.
Tsunga ..	3,500	Marandellas .. ..	W.M.M.S.
Whesa .. ..	3,321	Umtali .. ..	M.E.F.B., C.E.

\* Besides those named there are twenty-four small groups, each numbering less than 2,000 members; these, to economize space, are not given. In the aggregate they include about 22,700 souls.

<i>Tribe</i>	<i>Popula- tion</i>	<i>District</i>	<i>Missions at Work</i>
<b>(b) THE ROZWI GROUP.</b>			
Bemyle ..	9,201	Matopo ..	BC.
Betshabe ..	3,580	Matopo ..	BC.
Bonda ..	2,000	Belingwe ..	SKM
Botcha ..	5,908	Umtali ..	MEFB, CE
Budjga ..	31,699	Mrewa Mazoe	SA
Duma ..	40,959	Gutu Bikita, Victoria	DRCSA, SDA
Manzwa ..	3,300	Belingwe ..	SKM
Noe ..	13,932	Mrewa Marandellas ..	MEFB, WMMS
Rozwi ..	46,781	Gwelo, Belingwe, Gwanda, Gutu, Makoni, Marandellas, Mazoe, Charter	SDA, SKM, LMS BC, DRCSA
Shankwe ..	7,569	Makoni	WMMS, SA, CE, LMS
<b>(c) THE NDAU GROUP</b>			
Ndau ..	30,337	Melsetter ..	ABCFM.
<b>II. Zulu Peoples.</b>			
Amandebele ..	14 671	Gwelo, Belingwe, Bulalima-Mangwe, Bubi, Gwanda, N' amandhlovu, Umzingwane, Insiza	SDA, SKM, LMS BC
Amatshangana	7,916	Bubi, Chibi, Ndanga, Melsetter	DRCSA LMS
<b>III. Chwana Peoples.</b>			
Balaka ..	6,450	Gwelo, Gwanda ..	SDA, BC
Bapfumbi	3,500	Belingwe, Chibi ..	SKM, DRCSA
Bavenda	2,000	Belingwe, Gwanda ..	SKM, BC
Bazumba	2,500	Belingwe ..	SKM

This schedule is based on one prepared by Mr. W. J. W. Roome, of the British and Foreign Bible Society. It was hoped to secure a more recent list of tribes, corresponding to that for Northern Rhodesia, but as this has not been possible the above list, though deficient, is printed as being the most complete available.

## APPENDIX II.

### LIST OF AFRICAN TRIBES IN NORTHERN RHODESIA.

NOTE—This list of tribes has been kindly placed at our disposal by the Chief Secretary of the Northern Rhodesian Government. The figures are of the population as estimated on December 31st, 1927. The names are given without the prefix, Ba-, Wa- etc. We have added the initials of Missions engaged.

<i>Tribe.</i>	<i>Popula- tion</i>	<i>District</i>	<i>Missions at Work.</i>
Aushi . .	24,853	Mweru-Luapula ..	CMML., UMCA
Bwili . .	3,678	Mweru-Luapula	
Chikunda ..	4,353	East Luangwa, Kafue	
Chishinga ..	18,665	Mweru-Luapula .	CMML, RC, SDA
Chewa . .	71,488	East Luangwa ..	DRCSAO
Fungwe . .	2,412	Tanganyika	
Gowa . .	6,193	Batoka, Kafue	
Inamwanga ..	8,232	Tanganyika	UFCS
Ila . .	22,508	Kafue, Batoka ..	PMMS
Kwandi . .	2,468	Barotse . .	P
Kunda . .	19,574	East Luangwa .	DRCSAO
Kaonde . .	30,182	Kafue, Kasempa ..	SAGM
Kamanga . .	552	Tanganyika	
Kawendi . .	8,117	Mweru-Luapula .	RC, LMS, S.D.A
Kwangwa . .	1,482	Barotse . .	P
Lungu . .	23,107	Awemba Tanganyika	LMS, RC
Lambya . .	1,709	Tanganyika	
Lundwe . .	2,716	Batoka, Kafue	
Leya . .	5,911	Batoka . .	PMMS
Lala . .	38,495	Luangwa . .	UFCS, UMCA, SDA.
Luano . .	3,160	Luangwa . .	WMMS
Lunda . .	56,609	Barotse, Kasempa, Mweru-Luapula	CMML, LMS, R.C.
Lenje (Renje)	39,675	Kafue, Luangwa ..	WMMS, R.C.
Lamba . .	21,851	Kasempa, Luangwa .	SABMS, UMCA.
Lima . .	8,688	Luangwa . .	SDA
Lovale . .	31,173	Barotse . .	CMML.
Lochasi . .	4,495	Barotse . .	P.
Lumbu . .	1,327	Kafue . .	PMMS
Mkulu . .	6,241	Awemba, Mweru- Luapula	
Mambwe . .	17,013	Tanganyika ..	LMS, UFCS., R.C.
Mbunda . .	5,794	Barotse . .	P., SAGM.
Mbo . .	3,549	East Luangwa	R.C.
Makoma . .	6,802	Barotse . .	P.
Mawiko . .	17,555	Barotse . .	P.
Mwenji . .	5,476	Barotse	
Mashasha . .	7,380	Barotse . .	P.
Mankoya . .	10,776	Barotse, Batoka ..	S.A.G.M.

<i>Tribe.</i>	<i>Popula- tion..</i>	<i>District.</i>	<i>Missions at Work.</i>
Mbwera ..	4,428	Kafue, Kasempa ..	S.A.G.M.
Ndembo ..	9,112	Kasempa .. ..	C.M.M.L.
Ngoni ..	49,131	East Luangwa ..	D.R.C.S.A.O., U.F.C.S.
Nsenga ..	62,385	Awemba, East Luangwa, Kafue, Luangwa, Tanganyika	R.C., U.M.C.A., D.R.C.S.A.O.
Ngumbo ..	14,850	Mweru-Luapula ..	U.M.C.A., C.M.M.L.
Ndundulu ..	21,162	Barotse .. ..	P.
Nyengo ..	5,034	Barotse .. ..	P.
Nyika ..	1,182	Tanganyika	
Rozi (Barotse)	110,079	Barotse, Batoka ..	P.
Sala ..	14,726	Batoka, Kafue ..	P.M.M.S.
Swahili (with local admix- ture)	6,657	East Luangwa, Mweru- Luapula, Luangwa, Tanganyika	
Sewa ..	948	Luangwa	
Shila ..	3,341	Mweru-Luapula ..	L.M.S.
Soli ..	7,375	Kafue .. ..	P.M.M.S., R.C., S.D.A.
Swaka ..	10,553	Luangwa .. ..	U.M.C.A., S.D.A.
Simaa ..	14,586	Barotse .. ..	P.
Subia ..	3,000	Barotse .. ..	P.
Shanjo ..	6,568	Barotse .. ..	P.
Tambo ..	3,410	Tanganyika	
Tonga ..	95,818	Batoka .. ..	P.M.M.S., B.C., R.C., U.M.C.A., C.C. S.D.A., S.A.
Twa ..	2,138	Awemba, Batoka, Kafue	
Tabwa ..	4,164	Mweru-Luapula	
Tawa ..	4,054	Tanganyika	
Totela ..	15,696	Barotse .. ..	P.
Toka ..	1,350	Barotse	
Tumbuka ..	10,779	East Luangwa ..	U.F.C.S.
Unga ..	11,866	Awemba .. ..	R.C.
Wemba (Bemba)	108,310	Awemba, Mweru-Lua- pula, Tanganyika	R.C., L.M.S., C.M.M.L., U.F.C.S.
Wiwa ..	9,413	Tanganyika	
Wandya ..	577	Tanganyika	
Wisa ..	46,549	Awemba, East Luang- wa	U.F.C.S.
We ..	5,105	Batoka .. ..	P.M.M.S.
Yombe ..	2,679	Tanganyika	
Mixed ..	26,202	Awemba, Barotse, Kafue, Kasempa, Mweru-Luapula	

1,237,486

# APPENDIX III. MISSIONARY OCCUPATION OF SOUTHERN RHODESIA.

Notes.—1. The only statistics of the Roman Catholic Mission which we have been able to secure are given on page 56. Since no figures for separate stations are available, we have omitted the Roman Catholic stations from this and the following appendices.  
2. Incomplete statistics are printed in italics.

Administrative District.	Area in square miles	Population	Density per sq. mile	Mission Station	Mission.	Date of Opening	European Workers			African Workers.	Total Christian Community.	Out-stations	Principal Tribes in District.
							Men	Wives	Other women	Men			
SALISBURY Reserves	2,338	20,230	8 65	Salisbury	C E	1890	4	2	—	—	28	27	Haraba;
	710	16,889	23 78	" and Epworth	W M M S	1891	3	2	—	1	46	25	Vazozuru;
				"	D R C S A		1	1	—	—	9	9	Korekore
CHARTER Reserves				"	P C S A		—	—	—	—	4	3	
							8	5	—	1	87	64	
	4,976	50,199	10 09	Hunyani	C L		1	—	1	1	10	8	
DARWIN Reserves	2,936	44,634	15 17	Wrenningham, All Saints	C E	1899	4	—	—	—	43	33	
				Mutabara and Maranga	M L F B		1	1	5	—	24	4	Hera; Janja; Korozi
				Chimanza and Kwenza	W M M S	1908	2	1	—	1	61	29	
HARTLEY Reserves							8	2	6	2	138	74	Korekore.
	4,809	29,130	6 06	Untimba	S A					No statistics available			
	1,905	29,130	15 29							No statistics available			
LOMAGUNDI Reserves	6,254	10,031	1 60	Catooma	W M M S	1910	1	1	—	1	44	37	Tonga, Huya, Vazozuru
	629	9,719	15 45	Bula (?)	S A					No statistics available			
							1	1	—	1	44	37	
LOMAGUNDI Reserves							1	—	—	1	22	11	Korekore
	16,265	39,175	2 41	Sinoia	W M M S					No statistics available			
	1,436	14,909	10 38	Urungwe Sipolilo	S A, S A, S A					No statistics available			
							1	—	—	1	22	11	

\* No separate figures available.

# Missionary Occupation of Southern Rhodesia.—Continued

Administrative District.	Area in square miles.	Population	Density per sq. mile	Mission Station	Mission	Date of Opening	European Workers			Total Christian Community	Out-Station	Principal Tribes in District
							Men	Wives	Other			
MARANDILLAS Reserves	2,440	28,550	11 70	St Bernard's, Macheke Nengubo Seki Reserve	C L W M M S S A	1907	2	1	—	791	11	Vazozuru,
	669	28,150	39 09			1892	4	1	1	1,491	51	Nyika, Haraba, Shawasha, Taunga; Noo; Rozwi
MAZOE Reserves	2,712	13,620	5 02	Mazoe St Alban's	S A C E	1926	1	1	—	1,716	25	Hera, Budiga, Rozwi, Vazozuru
	537	9,950	18 52				2	—	—	2,282	62	
MREWA Reserves	2,550	24,050	9 43	Mrewa Nyadiri	M E F B M E F B	1908	3	1	—	1,716	25	Korekore, Shawasha, Budiga, Nyika, Noo
	1,909	24,050	12 60			1923	2	2	1	2,941	28	
MTOKO Reserves	2,857	34,695	12 14	Mtoko	M L F B	1916	5	3	6	2,941	28	Tonga
	1,088	30,523	28 05				1	—	—	—	11	
VICTORIA Reserves	2,897	38,657	13 38	Victoria Morgenster	D R C S A D R C S A	1891	2	2	—	850	25	Hera, Jena, Mah, Muto, Nini Duma, Vazozuru
	556	21,976	39 53				8	3	4	1,068	60	
							10	10	4	1,918	85	

† Figures included in Mrewa and Nyadiri

# **Missionary Occupation of Southern Rhodesia. — Continued.**

Administrative District.	Area in square miles.	Population	Density per sq. mile.	Mission Station.	Mission.	Date of Opening.	European Workers.			African Workers.	Total Christian Community.	Out-stations.	Principal Tribes in District.
							Men.	Wives.	Other Wives, women.				
CHIBI .. Reserves	10,357 2,202	33,076 27,152	3.19 12.33	Chlubi ..	D.R.C.S.A.	1892	2	2	2	—	64	61	Karanga ; Amatshangana ; Bapfumbi.
CHILIMANZI .. Reserves	1,820 471	22,825 14,300	12.54 30.36										Gobera ; Mali ; Manzu ; Rufuru ; Shawasha.
GURU .. Reserves	2,674 1,303	36,298 26,637	13.57 20.43	Gutu Alhelt ..	D.R.C.S.A. D.R.C.S.A.	1892 1904	2	2	2	—	144 63	85 35	Gobera ; Hera ; Duma ; Rufuru ; Rozwi ; Mbire.
							1	1	2				
NDANGA .. Reserves	2,902 1,350	28,588 26,637	9.85 19.03	Jichidra ..	D.R.C.S.A.		3	3	4	—	207	120	Karanga ; Tonga ; Amatshangana.
							1	1	1	—	37	19	
BUKITA .. Reserves	2,831 1,034	26,600 20,952	9.40 20.25	Pamoshana ..	D.R.C.S.A.		1	1	2	—	43	22	Mbire ; Tonga ; Duma.

‡ See page 149.



# **Missionary Occupation of Southern Rhodesia.—Continued.**

Administrative District.	Area in square miles.	Population	Density per sq. mile.	Mission Station.	Mission.	Date of Opening.	European Workers.			African Workers.		Total Christian Community.	Out- Stations.	Principal Tribes in District.
							Men.	Wives.	Other women.	Males.	Females.			
UMTALI .. <i>Reserves</i>	2,477 872	25,756 15,675	10.40 17.86	St. Augustine's,	C.E.	1891	7	—	5	2	23	5,300	26	Jindwe ;
				Penhalonga ..	M.E.F.B.	1891	1	1	—	—	—	4,383	17	Nyama ;
				Old Umtali ..	M.E.F.B.	1897	6	4	7	—	—	—	6	Whesa ; Botcha ; Nyika.
INYANGA .. <i>Reserves</i>	2,584 697	24,458 7,056	9.47 10.12	St. David's, Bonda	C.F.	1910	1	1	2	1	27	3,150	22	Nyika.
				St. Faith's & Epiphany	C.E.	1895	4	—	3	2	46	4,482	41	Hungwe ;
				Inyazura ..	S.D.A.	1910	2	2	—	—	21	600	12	Rozwi ; Shankwe.
MRELSETTER .. <i>Reserves</i>	3,041 681	31,729 12,321	10.43 18.09	Rusita ..	S.A.G.M.	1897	3	3	—	—	—	—	?	N'dau ;
				Mt. Selinda ..	A.B.C.F.M.	1893	6	6	3	1	53	2,100	27	Amatshan- gana.
				Chikore ..	A.B.C.F.M.	1894	3	2	2	—	—	—	—	—
BULAWAYO .. <i>No reserves</i>	539	7,750	14.38	Bulawayo ..	C.E.	1893	1	1	—	—	5	651	4	Fingo and
				" ..	W.M.M.S.	1894	2	2	—	2	64	1,636	91	Mixed.
				" ..	B.C.	1898	1	1	—	—	—	—	—	—
				" ..	P.C.S.A.	1894	1	1	—	—	—	—	—	—
				Solusi ..	S.D.A.	1894	3	3	—	—	47	800	36	
							8	8	—	—	3	3,087	131	

\* No separate figures available.

# Missionary Occupation of Southern Rhodesia.—Continued.

Administrative District.	Area in square miles.	Population	Density per sq. mile.	Mission Station.	Mission.	Date of Opening.	European Workers.		African Workers.		Total Christian Community.	Out- Stations.	Principal Tribes in District.
							Men.	Women.	Males.	Females.			
BUSH RESERVES	7,149 2,361	30,395 13,099	4.25 3.55	Inyati	L.M.S.	1860	1	1	—	—	212	2	Batonga ;
				Shangani	L.M.S.	1913	1	1	—	—	526	26	Amatshana ;
				St. Aidan's	C.E.	1901	2	1	—	—	1,080	16	gana ;
				Lower Shangani	S.D.A.	1920	1	1	—	—	200	5	Matebele.
				Intabazinduna Res.	P.C.S.A.		1	—	—	—	—	—	
BULALIMA-MANCWE RESERVES	6,387 2,000	50,453 30,307	7.91 15.15	Dombodema and Tjimali	L.M.S.	{1895}{1908}{1907}	1	1	—	—	581	28	Nyube ;
				Tegwani	W.M.M.S.		2	2	—	—	574	51	Matebele ;
				Gwanda	S.F.M.		3	3	—	—	1,155	79	Leya ;
GWANDA RESERVES	9,499 361	18,484 1,230	1.95 3.41				2	2	3		?	?	Karanga.
													Korwi ;
MATOFO RESERVES	1,760 279	18,766 10,379	10.66 37.20	Matopo	B.C.		2	2	—	—	—	6	Matebele ;
				Mtshabezi	B.C.		2	2	—	—	—	19	Bakaka ;
NYAMANDHLOVU RESERVES	4,397 1,759	13,783 3,850	3.14 2.19				4	1	4	—	36	25	Bavenda.
													Bemvulo ;
UMZINGWANE RESERVES	1,004 7	9,300 105	9.26 15.00	Hope Fountain	L.M.S.	1870	1	1	2	2	33	21	Betsilube.
WANKLE RESERVES	12,680 695	10,106 5,134	0.8 7.39										Matebele.
													Bumuthwa.

\* No separate figures available.

† See page 149.

‡ See page 149.

# Missionary Occupation of Southern Rhodesia.—Continued.

Administrative District.	Area in square miles.	Population	Density per sq. mile.	Mission Station.	Mission.	Date of Opening.	European Workers.			African Workers.	Total Christian Community.	Out-Station.	Principal Tribes in District.
							Men.	Wives.	Other Women.				
SEBUNGWE † Reserves	12,915 2,260	19,122 2,368	1.49 1.05										Batonka.
				St. Francis	C.E.	1912	—	—	—	?	?	14	
	1,452 234	17,100 9,000	11.78 33.46	Selukwe Hanke	W.M.M.S. S.D.A.	1920	1	—	—	74 11	1,619 150	72 10	
GWELO .. Reserves	6,199 237	23,050 3,140	3.72 28.36	Gwelo, St. Patrick's	C.E.		2	1	—	1	1,769	96	Gobeta; Hera; Hiya; Mali; Magula; Matebele; Bakaka; Vazauru; Rozwi.
				"	S.D.A.	1895	1	1	—	—	650	16	
				"	P.C.S.A.	1901	—	—	—	26	900	18	
INSIZA .. Reserves	2,817 105	14,879 1,800	5.28 15.24	Que Que Somabula	S.A.B.M.S. P.C.S.A. S.A.B.M.S.		—	—	—	—	*	—	Matebele.
							2	2	—	1	43	34	
				Wanezi Makumbi	B.C. D.R.C.S.A.		1	1	—	—	*	14	
BELLINGWE Reserves	3,320 1,700	32,732 23,463	9.86 16.74	Mueni Masase	S.K.M. S.K.M.	1903 1919	2	1	5	—	338 169	17 10	Gowe; Ngoma; Ponda; Manzwa; Matebele; Bazumba; Bazumba; Bazumba; Rozwi.
							2	1	1	—	—	—	
							4	2	6	—	35	27	
TOTAL .. Reserves	150,354 33,970	813,947 516,335	5.41 15.20								507		

\* No separate figures available.

† See page 149.

# APPENDIX IV. MISSIONARY SOCIETIES IN SOUTHERN RHODESIA.

Mission.	Administrative District.	Mission Stations.			Workers.			Christian Community.			Scholars.			Training Institutions.	Medical Work.			
		Name.	No. of Main Stations.	No. of Out-Stations.	European.	African.	Total.	Communi- cants.	Others.	Total.	Sunday School.	Day School.	College.		Schools.	Doctors.†	Nurses.†	Hospitals.
L.M.S., 1859	BUBI .. ..	Inyati .. ..	1	2	2	7	9	64	148	212	90	309	57	4	1	—	—	—
	.. ..	Shangani ..	1	26	2	32	34	251	275	526	—	2,083	—	27	—	—	—	—
	BULALIMA-MANGWU	Dombodeni and Tjimali ..	1	28	2	41	43	581	—	581	—	3,161	—	36	—	—	—	—
	.. ..	Hope Fountain ..	1	21	4	35	39	564	390	954	150	1,881	95	26	1	—	—	—
	UWINGWANE ..	Totals .. ..	4	77	10	115	125	1,460	813	2,273	240	7,434	152	93	2	—	—	—
C.E. (S.P.C.), 1888	.. ..	St. Patrick's ..	1	16	2	17	19	450	200	650	—	—	—	16	1	—	—	—
	.. ..	St. Bernard's ..	1	11	3	11	14	350	441	791	—	—	—	11	1	—	—	—
	.. ..	Macheke ..	1	11	3	11	14	350	441	791	—	—	—	11	1	—	—	—
	.. ..	St. Faith's and Epiphany ..	2	41	7	48	55	2,549	1,933	4,482	—	—	—	41	1	—	—	—
	.. ..	St. Aidan's ..	1	16	3	18	21	1,000	60	1,060	—	—	—	16	1	—	—	—
	.. ..	St. Francis ..	1	14	—	—	—	—	—	—	—	—	—	14	—	—	—	—
	.. ..	Salisbury and district ..	1	27	6	28	34	1,267	993	2,260	—	—	—	27	2	—	—	—
	.. ..	Hunyani ..	1	8	2	11	13	350	83	433	—	—	—	8	1	—	—	—
	.. ..	Wrentham ..	1	33	4	43	47	850	555	1,405	—	—	—	33	2	—	—	—
	.. ..	Pemhalonga ..	1	26	12	25	37	3,800	1,500	5,300	—	—	—	26	1	—	—	—
	.. ..	Ikonda ..	1	22	4	28	32	2,700	450	3,150	—	—	—	22	1	—	—	—
	.. ..	Enkawayo ..	1	4	2	6	8	600	51	651	—	—	—	4	1	—	—	—
	.. ..	St. Albani's ..	1	25	2	26	28	811	905	1,716	—	—	—	25	—	—	—	—
	.. ..	Totals .. ..	13	243	47	261	308	14,727	7,171	21,898	—	16,440*	277*243	12	—	2	1	3

\* The statistics furnished by the Mission do not include the number of scholars. We have therefore inserted these totals from the Report of the Director of Education, 1925.  
† The number of Doctors and Nurses is included in Column 6.

# **Missionary Societies in Southern Rhodesia.—Continued.**

Mission.	Administrative District.	Mission Stations.			Workers.			Christian Community.			Scholars.			Training Institutions.	Medical Work.				
		Name.	No. of Main Stations.	No. of Out-Stations.	European.	African.	Total.	Communi- cants.	Others.	Total.	Sunday School.	Day School.	College.	Schools.	Doctors.†	Nurses.†	Hospitals.	Dispensaries.	
W.M.S., 1891	SALISBURY CHARTER HARTLEY LOMAGUNDI MARANDELLAS BULAWAYO BULALIMA-NANGWE SELUKWE	Salisbury & Epworth	2	25	5	47	52	421	583	1,004	573	1,160	—	21	—	—	—	—	
		Chimanza ..	1	29	3	62	65	465	929	1,394	1,658	2,202	—	29	—	—	—	—	
		Gatooma ..	1	37	2	45	47	486	758	1,244	483	1,388	—	21	—	—	—	—	
		Sincoia ..	1	11	1	23	24	191	610	801	445	686	—	11	—	—	—	—	
		Nengubo ..	1	51	6	53	59	714	777	1,491	1,450	1,994	330	20	1	1	—	—	
		Bulawayo ..	1	91	4	66	70	667	969	1,636	584	1,749	—	30	—	—	—	—	
		Tegwani ..	1	51	4	38	42	327	217	574	221	1,074	69	16	—	—	—	—	
		Bulalima-Nangwe ..	1	72	1	75	76	521	1,068	1,619	—	1,714	—	37	—	—	—	—	
		Selukwe ..	1	72	1	75	76	521	1,068	1,619	—	1,714	—	37	—	—	—	—	
Totals ..	9	367	26	409	435	3,822	5,941	9,763	5,414	11,947	399	185	2	—	1	1	—		
D.R.C.S.A., 1891	INSIZA .. SALISBURY VICTORIA MORGENSTER CHIBI .. GUTU .. GUTU .. ALHETT .. JICHIDZA .. PAMOSHANA..	Makumbi ..	1	17	5	34	39	65	406	471	—	1,200	—	17	—	—	—	—	
		Salisbury ..	1	9	2	9	11	1,000	300	1,300	—	—	—	—	—	—	—	—	—
		Victoria ..	1	25	4	38	42	480	360	850	—	1,650	—	25	—	—	—	—	—
		Morgenster ..	1	60	20	107	127	300	768	1,068	—	3,051	?	60	2	1	1	—	—
		Chibi ..	1	61	6	64	70	346	1,814	2,160	—	3,200	—	61	—	—	—	—	—
		Gutu ..	1	85	6	144	150	500	1,133	1,633	—	3,200	—	85	—	—	—	—	—
		Gutu ..	1	35	4	63	67	88	579	667	—	2,840	—	35	—	—	—	—	—
		Alhett ..	1	19	3	37	40	163	575	738	—	2,019	—	19	—	—	—	—	—
		Jichidza ..	1	22	4	43	47	103	448	551	—	1,500	—	22	—	—	—	—	—
Pamoshana..	1	22	4	43	47	103	448	551	—	1,500	—	22	—	—	—	—	—		
Totals ..	9	333	54	539	593	3,055	6,383	9,438	—	21,055	?	324	2	1	1	1	—	—	
B.C.F.M., 1893	MELSETTER	Mt. Selinda and Chikore ..	2	27	22	54	76	530	1,570	2,100	443	1,460	315	17	2	1	2	1	—
		.. ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

† The number of Doctors and Nurses is included in Column 6.

**Missionary Societies in Southern Rhodesia.—Continued.**

Mission.	Administrative District.	Mission Stations.			Workers.			Christian Community.			Scholars.			Training Institutions.	Medical Work.			
		Name.	No. of Main Stations.	No. of Out Stations.	European.	African.	Total.	Communi- cants.	Others.	Total.	Sunday School.	Day School.	College.		Doctors.†	Nurses.†	Hospitals.	Dispensaries.
M.E.F.B., 1897	CHARTER	Mutumbara ..	1	4	7	24	31	343	509	852	1,713	1,288	317	18	1	—	—	1
	MREWA ..	Mreva and Nyadiri ..	2	28	14	64	79	1,003	1,938	2,941	2,792	4,107	148	91	1	1	—	—
	MTOKO ..	Mtoko ..	1	11	1	1	1	—	—	—	—	—	—	—	—	—	—	—
	UMTALI ..	Umtali and Old Umtali ..	2	23	19	66	85	2,286	2,097	4,383	4,384	2,823	347	40	—	—	—	—
	Totals	.. ..	6	66	41	154	195	3,632	4,544	8,176	8,389	8,218	812	149	4	1	1	1
S.A.G.M., 1897	MELSBETTER	Rusitu ..	1	—	6	—	6	—	—	—	—	—	—	—	—	—	—	—
B.C., 1898	INSIZA ..	Wanczi ..	1	14	2	14	16	—	—	—	—	—	—	—	—	—	—	—
	BULAWAYO ..	Bulawayo ..	1	—	2	—	2	—	—	—	—	—	—	—	—	—	—	—
	MATOPU ..	Matopo ..	1	6	4	4	13	471	735	1,206	1,338	2,427	32	—	—	—	—	—
	MTSHABEZI ..	Mtshabazi ..	1	19	8	27	35	—	—	—	—	—	—	—	—	—	—	—
	Totals	.. ..	4	39	16	50	66	471	735	1,206	1,338	2,427	32	—	—	—	—	—
P.C.S.A., ? date	GWELO ..	Gwelo ..	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	QUE QUE ..	Que Que ..	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	BULAWAYO ..	Bulawayo ..	1	24	2	30	33	429	203	632	153	369	14	1	—	—	—	—
	BULAWAYO ..	Intabazinduna ..	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	SALISBURY ..	Salisbury ..	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	Totals	.. ..	5	24	3	30	33	429	203	632	153	369	14	1	—	—	—	—

† The number of Doctors and Nurses is included in Column 6.

**Missionary Societies in Southern Rhodesia.—Continued.**

Mission.	Administrative District.	Mission Stations.			Workers.		Christian Community.			Scholars.			Schools.		Medical Work.				
		Name.	No. of Main Stations.	No. of Out-Stations.	European.	African.	Total.	Communi- cants.	Others.	Total.	Sunday School.	Day School.	College.	Schools.	Training Institutions.	Doctors.†	Nurses.†	Hospitals.	Dispensaries.
S.K.M., 1898	BELLINGWE	Mucene ..	1	17	8	22	30	183	155	338	85	991	—	36	—	1	4	1	1
		Masase ..	1	10	4	13	17	81	88	169	32	400	—	22	1	—	1	—	1
		Totals ..	2	27	12	35	47	264	243	507	117	1,391	—	58	1	1	5	1	2
		Gwanda ..	1	—	7	—	7	—	—	?	—	—	—	—	—	—	—	—	—
S.F.M., ? date S.A.	DARWIN .. HARTLEY LONAGUNDI	Untimba ..	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		Bula ? ..	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		Sinola ..	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		Uringwe ..	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
MAZOE .. MARANDELLAS	MAZOE .. MARANDELLAS	Sipolilo ..	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		Mazoe ..	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		Siki Reserve ..	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		Totals ..	7	—	11	—	11	—	—	?	—	—	—	—	—	—	—	—	—
S.D.A., 1895	GWELO .. BUBI .. MAKONI .. SELUKWE BULAWAYO	Lower Gwelo ..	1	18	2	26	28	900	—	900	—	900	—	19	—	—	—	—	—
		Lower Shangani ..	1	5	2	8	10	200	—	200	—	282	—	6	—	—	—	—	—
		Inyazura ..	1	12	4	21	25	600	—	600	—	889	—	13	—	—	—	—	—
		Hankc ..	1	10	2	11	13	150	—	150	—	517	—	11	—	—	—	—	—
S.A.B.M.S., GWELO .. c	GWELO .. c	Solusi ..	1	36	6	47	53	800	—	800	—	689	—	37	—	—	—	—	—
		Totals ..	5	81	16	113	129	2,650	—	2,650	—	3,277	—	86	—	—	—	—	—
		Sonabula Gwelo ..	1	—	—	1	1	20	—	20	—	30	—	1	—	—	—	—	—
		Totals ..	2	—	—	1	1	20	—	20	—	30	—	1	—	—	—	—	—
C.C.	?	?	1	—	—	1	1	—	—	—	—	142	—	1	—	—	—	—	

# SUMMARY.

Mission.	Mission Stations.		Workers.		Christian Community.			Scholars.			Schools.	Training Institutions.	Medical Work.			
	No. of Main Stations.	No. of Out-Stations.	European.	African.	Total.	Communi- cants.	Others.	Total.	Sunday School.	Day School.			College.	Doctors.†	Nurses.†	Hospitals.
L.M.S. ..	4	77	10	115	125	1,460	813	2,273	240	7,434	152	2	—	—	—	—
C.E. ..	13	243	47	261	308	14,727	7,171	21,898	—	16,440	277	12	2	—	—	3
W.M.M.S. ..	9	367	26	409	435	3,822	5,941	9,763	5,414	11,947	399	243	2	1	1	—
D.R.C.S.A. ..	9	333	54	539	593	3,055	6,383	9,438	—	21,055	?	185	2	1	1	—
A.B.C.F.M. ..	2	27	22	54	76	3,530	1,570	2,100	443	1,460	315	324	2	1	2	—
M.E.F.B. ..	6	66	41	154	195	3,632	4,544	8,176	8,889	8,218	812	17	2	1	1	1
S.A.G.M. ..	1	—	6	—	6	—	—	—	—	—	—	4	—	—	—	—
B.C. ..	4	39	16	50	66	471	735	1,206	1,338	2,427	—	32	—	—	—	—
P.C.S.A. ..	5	24	3	30	33	429	203	632	153	369	—	14	1	—	—	—
S.K.M. ..	2	27	12	35	47	264	243	507	117	1,391	—	58	1	5	1	2
S.F.M. ..	1	—	7	—	7	—	—	?	—	—	—	—	—	—	—	—
S.A. ..	7	—	11	11	11	—	—	?	—	—	—	—	—	—	—	—
S.D.A. ..	5	81	16	113	129	2,650	—	2,650	—	3,277	—	86	—	—	—	—
S.A.B.M.S. ..	2	—	—	1	1	20	—	20	—	30	—	1	—	—	—	—
C.C. ..	1	—	—	1	1	—	—	—	—	142	—	1	—	—	—	—
Totals ..	71	1,284	271	1,762	2,033	31,060	27,603	58,663	16,594	74,190	1,955	26	4	12	6	6

† The number of Doctors and Nurses is included in Column 4.



# APPENDIX V. MISSIONARY OCCUPATION OF NORTHERN RHODESIA.

Administrative District.	Area in square miles.	African population	Density per sq. mile.	Mission Station.	Mission.	Date of Opening.	European Workers.			African Workers.		Total Christian Community.	Out-Stations.	Principal Tribes in District.
							Men.	Wives.	Other Women.	Ministres.	Lay.			
BAROTSE (European Population, 143)	57,530	299,961	5.21	Sesheke	P.	1885	1	1	1	—	17	56	9	Barotse ;
				Sefula	P.	1886	4	3	—	—	66	983	13	Kwandi ;
				Zealui and Nalolo.	P.	1892	1	1	—	—	18	406	8	Kwangwa ;
				Mabumbu	P.	1899	—	—	2	—	20	424	4	Londa ;
				Lukona	P.	1905	—	—	—	—	27	255	6	Lotholoth ;
				Luampa	S.A.G.M.	1923	1	1	2	—	6	226	?	Mankoya ;
				Kaba Hill	S.A.G.M.	1923	2	1	1	—	?	285	?	Mbunda ;
				Chitokoloki	C.M.M.L.	1911	3	3	—	—	?	?	?	Makoma ;
				Kangwanda	C.M.M.L.	1923	2	2	3	—	?	?	?	Awankwila ;
				Chavuma	C.M.M.L.	1923	3	3	—	—	?	?	?	Nyungu ;
BAROTSE* (European Population, 2,213.)	24,930	121,269	4.86	Livingstone	P.	1888	1	1	—	—	6	120	2	Barotse ;
				Kanchindu	U.M.C.A.	1909	1	—	—	—	—	20	—	Nyasaland
				Macha	P.M.M.S.	1906	2	2	—	—	15	95	14	Natives ;
				Sikalongo	B.C.	1911	1	1	2	—	32	295	7	Tonga ;
				Mapanza	U.M.C.A.	1911	3	1	1	—	6	430	4	Ba-ila ;
				Kusangu	S.D.A.	1905	3	3	—	—	28	1,500	17	Gowa ;
				Sinde	C.C.	1923	1	1	—	—	7	110	2	Leya ;
				Kabanga	C.C.	?	2	—	—	—	—	?	?	Lundwe ;
				Ibweunyama	S.A.	?	?	—	—	—	—	?	?	Sala ;
					S.A.	?	?	—	—	—	—	?	?	Mankova ;
							16	9	5	—	91	2,570	46	Twa ; We.

\* The Barotse District also contains the Jesuit station of Chikuni, of which we have no particulars



# **Missionary Occupation of Northern Rhodesia.—Continued.**

Administrative District.	Area in square miles.	African Population	Density per sq mile.	Mission Station.	Mission	Date of Opening.	European Workers.			African Workers.		Total Christian Community.	Out-Stations.	Principal Tribes in District.
							Men.	Wives.	Other Women.	Ministers	Lay			
MWZRU-LUAPULA† (European Population, 69)	20,430	111,001	5.43	Fort Rosebery	C.M.M.L.	1904	2	1	2	—	All	2,952	?	Lunda;
				Mbereshi	L.M.S.	1900	3	2	3	—	81	7,257	45	Venda;
				Johnston Falls	C.M.M.L.	1900	2	1	2	—	?	4,600	?	Ambo; Bemba;
				Kalcha	C.M.M.L.	1910	3	3	—	—	?	2,340	?	Chisanga;
				Mubende	C.M.M.L.	1921	1	1	—	—	?	1,950	?	Kawanga;
				Chumpempe	S.D.A.	1921	1	1	—	—	5	200	—	Ikulu;
				Chupili	U.M.C.A.	1912	4	1	3	—	14	1,093	16	Ngumbo;
				Kafulwe	L.M.S.	1922	1	1	—	—	37	2,805	43	Swahili;
														Sunda; Tswana; Vated.
							17	10	10	—	137	14,075	104	
EAST LUANGWA (European Population, 605.)	22,660	207,486	9.16	Fort Jameson	D.R.C.S.A.O.	1904	2	2	—	—	50	2,269	60	Nsanga;
				"	U.M.C.A.		1	—	1	—	3	254	4	Ngoni;
				Msofo	U.M.C.A.		5	—	3	—	27	1,663	40	Chewa.
				Magwero and Tamanda										Tumbuka.
				Dinka	D.R.C.S.A.O.	1896	1	1	1	—	48	1,030	49	Chikunda;
				Madzimojo	D.R.C.S.A.O.	1917	5	3	4	—	81	2,615	78	Mbo;
				Neadzu	D.R.C.S.A.O.	1902	1	1	2	—	74	1,630	91	Swahili;
				Nyanje	D.R.C.S.A.O.	1907	1	1	3	—	51	1,683	63	Wisa;
				Marwe	D.R.C.S.A.O.	1905	1	1	1	—	49	899	54	Kunda.
				Hofmeyr	D.R.C.S.A.O.	1923	2	—	—	—	26	646	56	
				Marambo	D.R.C.S.A.O.	1916	2	—	—	—	25	312	26	
				Chasefu	U.F.C.S.	1926	2	1	—	—	106	2,222	47	
							23	11	16	—	540	15,223	568	

† The White Fathers also have stations in Mweru district (Fort Rosebery, Kawambwa and Mbulu), but we have no details of their work.

### Missionary Occupation of Northern Rhodesia.—Continued.

Administrative District.	Area in square miles.	African Population	Density per sq. mile.	Mission Station.	Mission.	Date of Opening.	European Workers.			African Workers.		Total Christian Community.	Out-Stations.	Principal Tribes in District.
							Men.	Wives.	Other Women.	Ministers.	Lay.			
AWEMBA** (European Population, 98.)	32,180	141,828	4.41	Lubwa ..	..	1913	2	1	—	—	164	2,464	111	Wemba; Mandla; Ngoni; Twa; Unga; Wisa; Mixed.
TANGANYIKA†† (European Population, 57.)	21,220	103,485	4.88	Kawimbo (Fwambo) Kambole .. Senga Hill .. Mpolokoso .. Mveuzo ..	L.M.S. L.M.S. L.M.S. L.M.S. U.F.C.S.	1887 1894 1923 1908 1895	2 2 1 1 4	2 1 — 1 4	— — — — 1	— — — 69 254	152 116 32 69 254	3,923 1,723 593 1,742 5,582	108 51 21 13 91	Fungwe; Mambwe. Lungu. Wemba. Luwemba; Lumbwa; Lumbwa; Ngoni; Nyika; Swahili; Tambo; Twa; Wiva; Wandya; Yombe.
TOTALS ..	287,950	1,237,486	4.29				10	9	1	—	623	13,505	281	

††† The White Fathers have about seven stations in Awenba district (Callubula, Chalongola, Inpukulo, Luwingu, etc.), but we have no details.

††† The White Fathers have stations at Kayambi and Kapatu (in Tanganyika district), but we have no details.

# APPENDIX VI. MISSIONARY SOCIETIES IN NORTHERN RHODESIA.

Mission.	Administrative District.	Mission Stations.			Workers.			Christian Community.			Scholars.			Training Institutions.	Medical Work.		
		Name.	No. of Main Stations.	No. of Out-Stations.	European.	African.	Total.	Communi- cants.	Others.	Total.	Sunday School.	Day School.	College.		Doctors.†	Nurses.†	Hospitals.
P., 1885.	BAROTSE	Seheke ..	1	9	3	17	20	56	—	56	—	715	—	10	1	1	—
		Lukona ..	..	6	4	27	31	63	192	255	—	478	—	10	—	—	—
		Lealui and Nakalo ..	1	8	2	18	20	64	342	406	—	391	—	9	—	—	—
		Mabumbu ..	..	4	2	20	22	52	372	424	—	473	—	8	—	—	—
		Sefula ..	1	13	7	66	73	118	865	983	—	1,124	39	16	1	—	—
		Livingstone ..	1	2	2	6	8	55	65	120	—	189	—	4	—	—	—
		Totals ..	6	42	20	154	174	408	1,836	2,244	—	3,320	39	57	1	1	1
L.M.S., 1887.	TANGANYIKA	Kawimbe ..	..	1	4	152	156	923	3,000	3,923	90	2,013	145	106	—	—	—
		Kumbole ..	..	1	3	116	119	223	1,500	1,723	—	1,200	—	52	—	—	—
		Senga Hill ..	..	1	2	32	34	35	500	535	—	500	—	22	—	—	—
		Mpolokoso ..	..	1	2	69	71	379	1,363	1,742	80	1,108	—	14	—	—	—
		Mbereshi ..	..	1	8	81	89	900	6,357	7,257	240	3,908	—	48	1	—	—
		Kafuwe ..	..	1	2	37	39	96	2,709	2,805	90	2,266	—	46	—	—	—
		Totals ..	6	278	21	487	508	2,556	15,429	17,985	500	10,992	145	288	1	1	2
P.M.M.S., 1883.	KAPUE	Nanzela ..	..	1	4	17	21	52	267	319	35	357	—	17	—	—	—
		Nambala ..	..	1	2	4	6	6	3	9	62	75	—	4	—	—	—
		Kasanga ..	..	1	3	13	17	44	260	304	—	506	—	13	1	—	—
		Namantombwa ..	..	1	2	4	6	15	15	30	150	141	—	4	—	—	—
		Kafue ..	..	1	3	4	9	63	8	71	—	194	115	4	—	—	—
		Kanchindu ..	..	1	4	15	19	45	50	95	86	537	—	15	—	—	—
		Totals ..	6	50	21	57	78	225	603	828	333	1,810	115	57	1	1	1

† The number of Doctors and Nurses is included in Column 6

# Missionary Societies in Northern Rhodesia.—Continued.

Mission.	Administrative District.	Mission Stations.			Workers.			Christian Community.			Scholars.			Training Institutions.	Medical Work.			
		Name.	No. of Main Stations.	No. of Out-Stations.	European.	African.	Total.	Communt.	Others.	Total.	Sunday School.	Day School.	College.		Doctors.†	Nurses.†	Hospitals.	Dispensaries.
U.F.C.S., 1895.	TANGANYIKA EAST LUANGWA AWEMBA LUANGWA	Mwenzo ..	1	91	9	254	263	1,525	4,067	5,582	3,000	4,574	—	—	1	—	—	1
		Chasefu ..	1	47	3	106	109	913	1,309	2,222	1,080	2,427	—	—	1	—	—	1
		Lubwa ..	1	111	3	164	167	269	2,195	2,464	8,280	4,909	—	—	1	—	—	1
		Chitambo ..	1	6	6	90	96	424	1,740	2,164	55	2,391	—	—	1	—	—	1
		Totals ..	4	255	21	614	635	3,131	9,301	12,432	12,415	14,301	—	—	4	3	—	4
D.R.C.S.A.O., 1896	EAST LUANGWA	Fort Jameson	1	60	4	50	54	1,560	709	2,269	40	2,857	—	—	—	—	—	—
		Nagwero and Tamanda	1	26	3	23	28	421	283	706	64	1,506	—	—	—	—	—	—
		Dinka ..	1	23	—	—	—	162	162	324	74	1,110	—	—	—	—	—	—
		Madzimoyo ..	1	78	3	—	3	—	—	—	26	56	20	1	—	—	—	—
		Nsadz ..	1	91	4	81	92	1,737	878	2,615	71	5,810	—	—	1	—	—	—
		Nyanje ..	1	63	5	74	78	960	670	1,630	114	4,600	—	—	1	—	—	—
		Merve ..	1	54	5	51	56	967	716	1,683	89	3,957	—	—	1	—	—	—
		Hofmeyr ..	1	56	4	49	53	440	459	899	78	2,321	—	—	—	—	—	—
		Marambo ..	1	26	2	26	28	312	334	646	121	2,015	—	—	—	—	—	—
		Broken Hill	1	16	1	25	26	155	157	312	—	1,274	—	—	—	—	—	—
		Luaka ..	1	6	2	13	15	100	200	300	—	750	—	—	—	—	—	—
		Totals ..	11	499	41	424	465	6,864	4,720	11,584	677	26,506	20	509	1	2	1	6

† The number of Doctors and Nurses is included in Column 6.

# Missionary Societies in Northern Rhodesia.—Continued.

Mission.	Administrative District.	Mission Stations.			Workers.			Christian Community.			Scholars.			Training Institutions.			Medical Work.			
		Name.	No. of Main Stations.	No. of Out-Stations.	European.	African.	Total.	Communi- cants.	Others.	Total.	Sunday School.	Day School.	College.	Schools.	—	—	Doctors.†	Nurses.†	Hospitals.	Dispensaries.
C.M.M.L.* 1900.	MWERU-LUAPALA	Johnston Falls	1	1	5			400	4,200	4,600	5,000	8,000		4			1	1		1
		Fort Rosebery	1	1	5			202	2,750	2,952	1,300	500								1
		Kaibab	1	1	6			240	2,100	2,340										
		Nubende	1	1	2			150	1,800	1,950										
		Kalene Hill	1	1	7			75	—	75		150		2			2	2	1	1
KASEMPA	..	Kamapanda	1	1	6			45	—	45		300								
		Malovu	1	1	7			7	—	7		35								
		Saleji	1	1	3			10	—	10		50								
		Chitokoloki	1	1	6			?	—	?										
		Kaagwanda	1	1	7			?	—	?										
S.A.B.M.S.† 1905.	LUANGWA	Chavuna	1	1	9			?	—	?										
		Totals	11		54	110	164	1,129	10,860	11,979	6,300	9,035		47	—	—	2	3	1	3
		Kafualuta	1	1	4	33	37	48	200	248		400		7	—	—	—	—	—	—
		Ndola	1	1	1	—	1	86	80	166		?		?	—	—	—	—	—	—
		Totals	2		5	33	38	134	280	414		400		11	—	—	—	—	—	—
S.D.A., 1905.	BATOKA .. LUANGWA .. MWERU-LUAPALA	Rusangu	1	17	6	28	34	1,500	—	1,500		650		18			—	—	—	—
		Muchenje	1	6	2	16	18	250	—	250		250		7			—	—	—	—
		Musofu	1	8	2	10	12	500	—	500		300		9			—	—	—	—
		Chimpempe	1	—	2	5	7	200	—	200		108		2			—	—	—	—
		Totals	4	31	12	59	71	2,450	—	2,450		1,308		36			—	—	—	—
B.C., 1906.	BATOKA ..	Macha	1†	7	5†	32	40	195	100	295		70		7			2	2	—	—
		Sikalongo	1†	—	3†	—	—	—	—	—		—		—			—	—	—	—
		Totals	2	7	8	32	40	195	100	295		70		7			2	2	—	—

\* See page 88. These figures are very incomplete. The totals printed in italics are those reported to the Missionary Conference of Northern Rhodesia for 1927.

† See page 90. The totals are incomplete and not up-to-date.

‡ The number of Doctors and Nurses is included in Column 6.

# **Missionary Societies in Northern Rhodesia.—Continued.**

Mission.	Administrative District.	Mission Stations.			Workers.		Christian Community.			Scholars.			Training Institutions.	Medical Work.					
		Name.	No. of Main Stations.	No. of Out-Stations.	European.	African.	Total.	Communi- cants.	Others.	Total.	Sunday School.	Day School.		College.	Schools.	Doctors.†	Nurses.†	Hospitals.	Dispensaries.
U.M.C.A., 1910.	BATOKA ..	Mapanza ..	1	4	5	6	11	118	312	430	—	—	26	21	1	—	1	1	1
	..	Livingstone ..	1	—	1	—	1	20	—	20	—	—	—	—	—	—	—	—	—
	LUANGWA ..	Broken Hill ..	1	—	1	—	1	30	—	30	—	—	—	—	—	—	—	—	—
	..	Fiwila ..	1	5	3	4	7	11	25	36	—	—	206	3	4	6	—	—	—
	MWERU-LUAPALA ..	Chipili ..	1	16	7	14	21	79	1,014	1,093	—	—	420	11	14	—	1	1	1
S.A.G.M., 1910.	EAST LUANGWA ..	Port Jameson ..	1	4	2	3	5	89	165	254	—	—	262	31	5	—	1	1	1
	..	Misoro ..	1	40	8	27	35	467	1,196	1,663	—	—	1,906	31	42	—	1	1	1
	Totals ..	..	7	69	27	54	81	814	2,712	3,526	—	—	2,880	66	66	6	3	3	4
	BAROTSE ..	Luampa ..	1	—	4	6	10	58	168	226	—	175	213	—	2	1	—	—	1
	KASENPA ..	Kaba Hill ..	1	—	4	—	4	44	221	265	—	157	175	—	3	1	—	—	1
W.M.N.S., 1912.	..	Mukinge Hill ..	1	2	9	10	19	55	150	205	—	125	150	27	4	1	1	—	1
	..	Totals ..	3	2	17	16	33	157	539	696	—	437	538	27	9	2	1	—	3
	LUANGWA ..	Chipembi ..	1	31	5	60	65	149	596	745	—	—	1,389	—	29	—	—	—	—
	..	Broken Hill ..	1	11	1	18	19	37	206	243	—	—	319	—	8	—	—	—	—
	Totals ..	..	2	42	6	78	84	186	802	988	—	—	1,708	—	37	—	—	—	—
C.C., 1923.	BATOKA ..	Sinde } ..	2	2	4	7	11	77	33	110	—	—	70	—	3	—	—	—	—
	..	Kabanga }	..	..	..	..	..	..	..	..	—	—	—	—	—	—	—	—	—
S.A., ? date.	BATOKA ..	Ibwemunyama ..	1	?	?	?	?	?	?	?	—	—	—	—	—	—	—	—	—
	..	..	..	..	..	..	..	..	..	..	—	—	—	—	—	—	—	—	—

† The number of Doctors and Nurses is included in Column 6.



# SUMMARY.

Mission.	Mission Stations		Workers.		Christian Community.		Scholars.			Training Institutions.	Medical Work.						
	No. of Main Stations.	No. of Out-Stations.	European.	African.	Total.	Commun- cants.	Others.	Total.	Sunday School.		Day School.	College.	Schools.	Doctors. <sup>†</sup>	Nurses. <sup>†</sup>	Hospitals.	Dispensaries.
P.	6	42	20	154	174	408	1,836	2,244	—	3,320	39	57	1	1	1	6	—
L.M.S. ..	6	278	21	487	508	2,556	15,429	17,985	500	10,992	145	288	1	1	2	—	—
P.M.N.S. ..	9	50	21	57	78	225	803	828	333	1,810	115	57	1	1	—	6	—
U.F.C.S. ..	4	255	21	614	635	3,131	9,301	12,432	12,415	14,301	—	309	4	3	—	4	—
D.R.C.S.A.O.	11	499	41	424	465	6,864	4,720	11,584	677	26,506	20	509	1	2	1	6	—
C.M.M.L. ..	11	—	54	110	164	1,129	10,850	11,979	6,300	9,035	—	47	2	3	1	3	—
S.A.F.M.S. ..	2	8	5	33	38	134	280	414	—	400	—	11	—	—	—	—	—
S.D.A. ..	4	31	12	59	71	2,450	—	2,450	—	1,308	—	36	—	—	—	—	—
B.C. ..	2	7	8	32	40	185	100	295	—	70	—	7	—	2	—	—	—
U.M.C.A. ..	7	69	27	54	81	814	2,712	3,526	—	2,880	66	66	6	3	3	4	—
S.A.G.M. ..	3	2	17	16	33	157	539	698	457	538	27	9	2	1	1	—	3
W.M.M.S. ..	2	42	6	78	84	186	802	988	—	1,708	—	37	—	—	—	—	—
C.C. ..	2	2	4	7	11	77	33	110	—	17	—	3	—	—	—	—	—
S.A. ..	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Totals ..	67	1,285	257	2,125	2,382	18,326	47,205	65,531	20,682	72,938	412	1,436	12	11	15	9	32

† The number of Doctors and Nurses is included in Column 4.

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